THE GREAT

ASSIZE:

OR,

Day of Jubilee:

IN

Which we muſt make a General Account of all our Actions before Almighty God.

Delivered in four *Sermons* upon the 20 *Chapter* of the *Revelations*; plainly ſhewing the happy ſtate of the Godly, and the woful Condition of the Wicked.

Whereunto is annexed two Sermons upon the Firſt Chapter of the *Canticles*, verſ. 6, 7. By the Author *Samuel Smith*; Miniſter of the Word.

The one and thirtieth Impreſsion.

Matth. 12. 36. *I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give an account thereof at the day of Judgment.*

LONDON,
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TO THE
Chriſtian Reader,

Grace and *Peace* from Jeſus Chriſt the Prince of *Peace.*

COurteous Reader, *I preſent here unto thy view the fourth publick Fruit of my Miniſtry, wherein I have endeavoured, that thoſe eſpecially of mine own hearers, (thoſe Religious People and Inhabitants of* Prittlewell *in* Eſſex, *whom I love with my heart) might a ſecond time take notice of theſe my Exerciſes, that in publick I delivered unto them.* The Night cometh when no Man can work: *Therefore it ſtands us all in hand, both Miniſter and People to eſteem of time as the moſt precious thing in the World, and the rather, becauſe we know not how ſoon we ſhall be called to an account of our Works. Many have had (many times) good purpoſes of heart to cleave unto the Lord, that have*

been prevented by death, for want of timely repentance. It ſhall then be our wiſdom, to agree with our adverſary while we are in the way with him; *for if we be but once arreſted by death,* we ſhall be ſure to pay the utmoſt thing. *Uſe this as a help unto thee, to better thee in thy performance of that duty which concerns thee ſo nearly.* That thou mayeſt one day give an account of thy works. *If thou reap any benefit by it, give the praiſe unto God,* from whom every good and perfect work proceedeth: *for God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth. And help me in my Prayers, which I ſhall take as a full recompence of all my Labours, and be encouraged to ſpend ſome hours more in the like Duties, for thy good: and in the mean time remain,*

Thine in the common
Saviour,

Samuel Smith.

The

THE GREAT ASSIZE.

The First SERMON.

Rev. 20. 11, 12, 13, 14, 15.

11. *And I saw a great white throne, and him that sat on it, from whose face fled away both the earth and the Heaven, and their place was no more found.*

12. *And I saw the dead, both small and great stand before God, and the Books were opened: And another Book was opened, which is the Book of Life: And the dead were judged out of those things, which were written in the Books, according to their deeds.*

13. *And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead that were in them: And they were judged every man according to his deeds.*

14. *And Death and Hell were cast into the Lake of fire; this is the second Death.*

15 *And whosoever was not found written in the Book of Life, was cast into the Lake of fire.*

HAving spoken (not long since) of the coming of Christ into his Garden, or into his Church, and of his kind and princely offer unto us, suing for entertainment at our hands, being

his first coming unto us here in this miserable Vale of tears; I thought it very necessary to speak something of his second coming that those that will not be moved with the former coming of him, which was in meer love to Mankind, might be terrified and astonished with the latter, who though he deferrs his coming (as some think) having Leaden Feet, because he expects amendment, shall then assuredly find that he hath Iron hands: Who first came to be a Saviour to all them that believe in him, now comes to be Judge, who shall not be blinded nor bribed, either with present money; nor yet with future hope of reward.

The sum of the Scripture

To which purpose I have made choice of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances, most needful to be known, and learned of every one of us. For here the second coming of Christ is revealed to St. *John* in a Vision from Heaven, even in that manner in which the Lord Jesus himself will come at the last day. For these five Verses contain in them a lively and heavenly description of the second coming of our Saviour Christ to Judgment, with all the circumstances belonging to the same.

The parts of the Text.

First, I will shew you who it was that writ this Book, called the *Apocalyps*, or the *Revelation* of St. *John* the *Evangelist*, which our Text now treats on; and then where he writ it. First his Name was *John*, which Name in the Original signifies *Gracious*. Secondly, the time when it was written; and that was when he was banished, and when it was for the Testimony

stimony of Christ. Thirdly, the place where he was exiled or banished to; and that was to an Isle called *Patmos*, a remote place, and most fitting for so high Contemplation, and the more to be free from worldly thoughts. Fourthly, by whom he was banished, and that was by the Emperour *Domitian*, who was then elected by the whole Senate or Council to be their Head. Now this *John* was a Disciple of Christ, and one whom he loved; he followed Christ whersoever he went: *Peter* only went with his Master to the Judgment Hall, this *John* went with him both to the Judgment-Hall, and also to the Cross, and never left him, till he had lain him in his Sepulchre. Upon the Cross Christ commended the tuition of his Mother unto the Author of these words, which is *John*, which was in these words expressed, *Behold thy Mother.*

This Saint *John* was one of the three which went always with Christ: Christ had but three Disciples with him in the Garden, and this *John* was one; Christ had but three Disciples that went with him before *Pilate*, and thus *John* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and this *John* was one. Thus *John* was he that leaned on Christs Breast at Supper, and asked him many Questions. *John* alwayes justified himself to be Christs Disciple; for in these words he expressed himself to be of Christs Flock, and his Disciple. I *John*, a Brother of yours in Tribulation and Affliction.

And so I have now done with the explanation:

nation of the party which wrote these words which now I have read unto you in our Text.

1. The Person of the Judge

And first, If you would know with what Majesty, Power, Integrity, Severity and Terror, this great Judge will come, you may see the Person of the Judge described in the first verse of this present Text.

2. Who shall be judged.

Secondly, If you would understand what persons must be cited and summoned, who must appear, Saint *John* saith here, *He saw the dead, both great and small stand before the Judge:* All that are, that ever have been, or shall be unto the end of the World, shall be gathered together, and appear before the Throne of Christ.

Thirdly, If you desire to be instructed after what manner Christ Jesus will proceed in Judgment? What shall be the Evidences and the Witnesses? What Jury shall pass upon every man and woman? The Holy Ghost tells us, that *the Book shall be opened*, that God will judge every man by his own Conscience; for that shall give evidence, either with, or against him; either to excuse, or accuse in that day; either to stand, or fall.

4. The issue of the Judgment.

Fourthly and lastly, if you would know what shall be the final end of all men, you may here perceive, that they whose Names are written in the Book of Life, shall be blessed, but Death and Hell, and Satan, and all ungodly persons shall be cast into the Lake of fire and brimstone for evermore; which is the second Death.

Now having seen the meaning of the Text, let

let us come to speak of the several Points, one by one, in order. And the God of all order so open our hearts, that we may hear and understand his will, that so our sinful Souls may be saved in the day of our Lord Jesus.

I saw a great white Throne, &c.

THis Verse contains in it a notable Description of the Judge himself. And whereas St. *John* said, *he saw a great white Throne*: That is, Christ Jesus revealed to him in a Vision, the manner of his second coming to Judgment, and withal commandeth him to write in a Book, for the comfort and instruction of his Church and People for evermore.

Here then we may note the great care and love of Jesus Christ towards his poor Church and People, that he would not have them ignorant of his second coming to Judgment: But he doth make it known to his Disciple *John*, and bids him record it in the Book of God, that so no man might be ignorant of it, but rather prepare himself by true repentance to meet the Lord in the Clouds. *Doct.*

Surely the knowledge of Christs coming to Judgment is most necessary, being now so near at hand, for it was thought of and looked for in *Davids* time, much more must we expect it in these our sinful days: When we are divided among our selves, at difference in the Church, and such a rent made in the seamless coat of Christ: What can we expect less *Doct.* Knowledge of the last Judgment necessary.

leſs than that the day draweth very nigh, which our Saviour foretold, that there ſhould be diſſentions and differences among Nations, Wars abroad, Rumours of Wars at home, and ſuch policy and tricks uſed to deceive men, and all for their own ends, and under the colour of Religion, as if it were poſſible even to deceive the very Elect? Where the Sabbath is ſo much prophaned and neglected on all ſides; which Day, God himſelf hath ſet apart for Praying, and hearing his holy Word: It is a day for Praying and not for Playing; it is not a day for bodily Recreations, not to ſport with Men, but to converſe with God in Holy Duties; but it is too much abuſed with Sports and other May-games, which God forgive us for Chriſts ſake: And therefore this Doctrine of Eternal Judgment was one of thoſe ſix Principles that were taught in the Primitive Church by the Apoſtles themſelves, as one of the moſt neceſſary Points to be known of a Chriſtian. There is no one truth in the Scriptures more urged both in the Old and New Teſtament, than this of the laſt Judgment, as a Doctrine that above all other is moſt effectual to awaken men out of their deep ſecurity, to work mens hearts to a reverent fear and awe of that Majeſty, before whom they muſt one day appear, to give up their laſt account. See the Effects of this in *Paul*, who *conſidering the terrour of the* Lord, how did this provoke him and others to a reverence and fear of that dreadful Majeſty? When in the 24 Chapter of the *Acts*, St. *Paul* Preached

1 Cor. 3 11.

Preached unto *Felix* of Righteouſneſs, Temperance, and Judgment to come, his Knees ſmote together, and he trembled. See this likewiſe in the Prophet *Habakkuk*, who, when he heard of the Judgment to come, ſaith, *My Belly trembled and my Lips ſhook, and rottenneſs entred into my Bones.* See this alſo in *David* himſelf: *My fleſh trembleth for fear of thee, and I am afraid of thy Judgment.* See this likewiſe in *Noah*, of whom it is recorded, that when the Lord had fore-warned him of the Judgment that was to come, albeit it was not nigh, but an hundred and twenty years to come; yet he was moved with the reverence of that God, which had threatned that Judgment, and was willing to yield Obedience in that duty required in framing the Ark. And as St. *Auſtin* ſaith every knock that was given upon the Ark by *Noah*, was as ſo many warning pieces to the old World.

Hab. 3. 6. Pſal. 119. 10,

And what Doctrine can be more needful for theſe times, wherein we live, upon whom the ends of the World is come, and every man ſo forgetful of it? yea the ignorance and want of due conſideration of this day of Judgment, the Scriptures make the ground indeed of all ſin. For as it was in the days of *Noah, they eat, they drank, they were married, and gave in marriage, they planted, they builded; never dreaming of the Judgment that was ſo nigh at hand, until the day came upon them as a Snare.* See this likewiſe in thoſe fooliſh Virgins that ſlumbred and ſlept, and provided not their Oyl of Faith in their Lamps, for the coming of the Bridegroom. And what

what was the cause why that evil servant in the Gospel fell to eating and drinking, and beating his fellow-servant, but that he put from him the thoughts of the return of his Master?

Oh, how should this then cause every man to fit and prepare himself for this Judgment, that he may be able to stand before the Son of Man!

Now there are two things principally that hinder this preparation in Gods Children for this day.

The first, Security, or careless putting off this day of account, that the Master will not come yet, and that they have yet time enough to provide for their reckoning and account, yet let me tell you, we can call no time ours, but this present time: For who knows whether he shall behold the light of the next day, yea or no? And as Saint *Austin* saith, the day of Death is not known, therefore every day, and every hour in the day we must labour to repent and prepare our selves, and to observe and look for this sudden change; for who knows how soon he may have his muration, which every man is subject unto by Nature, although for a time they pour out their hearts to all manner of dissoluteness and prophaneness? And therefore it is high time to hearken unto the Word of God, while the Gospel is so plentifully preached amongst us, and now while he calleth and knocketh at the doors of our hearts, and would gladly be entertained; for, saith he, *If any man will hear my voice, and open the door, I will come*

come in, and ſup with him, and he with me. Chriſt makes a Proclamation of his Love, whoſoever he be; whether *Jew* or *Gentile*, he ſhall be received; and therefore let us take this preſent time while we have it; for time and tide will ſtay for none; the time paſt we cannot call back again, it is irrevocable; the time to come is full of uncertainty, for we may be cut off ſuddenly, as *Herod* was: And it may be the time ſhall never come, and therefore it is good that we make our calling and election ſure, and labour with the Apoſtle to work out our Salvation with fear and trembling, and not to lie in ſecurity, which is the firſt hindrance, in that we do not meditate on the day of death. *For after death there is no repentance*; let us not think that God hath leaden Feet, becauſe he is ſlow in coming, leſt when he cometh, we find he hath Iron Hands.

Now the ſecond hindrance that keeps men from the thoughts of this Judgment to come, is the cares of this preſent life, and the immoderate love of the World, mens preſent felicity doth ſo affect them, that they will not think of another life; whereas did men conſider, that even this night their Souls might be taken from them, how would they husband time, making it their chief care to make their reckoning ſtraight againſt the day of reckoning come, which no man can tell how ſoon. Luk. 12.

Such was the careleſs thought of the Rich Man in the Goſpel, which ſung that lullaby to his Soul: *Soul take thine eaſe, eat, drink, and be merry, for thou haſt riches and goods laid up for many*

many years: But what became of him? The Text saith, *The Lord demanded his soul, and that very same night following, his soul was taken away from him*, and his goods then might be any bodies: Some God takes away because the World is not worthy of them; some again because they are not good Stewards, and they are not worthy of the World: Such as *Ahab*, *Agag*, and *Herod*; and being vile and ungodly men, therefore they did not live out half their days. Again, God took up *Elijah*, and wrapt him into the third Heaven: He likewise cut off *Josias*, for his Soul pleased God; and therefore God made haste to take him away from the Evil to come, and the iniquity of the World, which then was great. Let us well consider, and weigh with our selves what deserts we have of our selves and in our selves, and examine our Consciences whether there be any reason why God should spare us, and deal so severely with other Nations, it is because he hopes, and daily expects that we should bring forth some fruit in our Lives and Conversations: Which if we do not, then must we expect the same measure to be meeted to us, as he hath done to others. Some God punishes (as we see) in this Life, which should be an example to us that live in it, for us to amend our lives; some he lets alone, as he did *Pharaoh*, for a little time, others to the day of Judgment. And therefore let us not slumber in our own security, though we have strength, health, riches, and all that the World can afford us, but labour rather to abandon it, and apply

1 Sam. 31, 15. Act. 12. 33.

our

our ſelves to Heaven and Heavenly Meditations, and leave the World as our Inheritance; As *Sheba* Queen of the South did, who left all, and came from the furthermoſt parts of the World, to hear the Wiſdom of *Solomon*, and if we will not hear his Voice, but ſtop our Ears at his Preaching, we muſt then expect our puniſhment due unto us, and with the *Jews* to be forſaken and left as Vagabonds wondring up and down; or like Sheep having no Shepherd; and after this life, have our torments with the wicked in Hell-fire; ſo much for ſecurity.

Now concerning the Viſion, Saint *John ſaw a great white Throne*; he ſaw a Throne ſet, and this Throne is deſcribed by two properties: Firſt, a *Great Throne*: Secondly, a *White Throne*. The firſt ſhews the wonderful *Might*, *Majeſty*, and *Power* of the Judge. The ſecond ſhews the *Purity*, *Integrity*, and *Uprightneſs* of the Judge, and both ſet out unto us the wonderful Majeſty and Power, in the which the Lord Jeſus ſhall come and appear at the time of his ſecond coming, when he ſhall *ſit upon the Throne of his Glory*. And then ſhall we ſee the Son of Man coming in the Clouds, which is from *Heaven, with Power and great Glory*. Glorious ſhall the Lord Jeſus be at that day, not only in his own Perſon and Attendants, being accompanied with all his Holy Angels, and Bleſſed Martyrs in their bright array, but alſo in the adminiſtration of Juſtice and Judgment, both in reſpect of the Glory he will beſtow upon the Godly? for now he ſhall come to be *glo-*

1. Great Throne deſcribed by two properties.

2. *Doct.* 2. Chriſts coming with great Glory. Acts 25.

rified

2 Thess. 1. 10. *rified in his Saints, and made marvellous in them that believe* : So for the administration of Justice against the Wicked, upon whom he shall now get himself a greater Name than he did upon *Pharaoh* and his Host, who now beholding the terror of the Lord, shall cry to the Mountains to fall upon them, and the Hills to cover them, and hide them from his presence whom they are not able to endure : But it is not the multitude of People and Nations which shall then appear, can hide them or their sins from this Judge.

Rev. 6.

The Scriptures set out the Majesty and Glory of the Son of God at his second appearing, in divers particulars : First, that he shall come, and *all his holy Angels with him.* Secondly, that *he shall come with power and great Glory.* Thirdly, that *he shall come in the Clouds*, which shall be as a fiery Chariot, to carry him with admirable sweetness. Fourthly, by his Herald, and Arch-Angel, making the way by the sound of a Trumpet, which dust and ashes shall hear : I mean, the dead Bodies of men turned to dust and ashes, shall now arise, and come to Judgment. Yea such shall be the glory of his coming at this time, as that the very *Heavens shall be shaken, and shall pass away with a noise, and the very Elements shall melt with heat.* Consider we but the glory of Earthly Princes, going unto their Parliaments to make Laws, or of their Judges, when they go to put the same in Execution against Malefactors, with what Majesty, Pomp, and Glory to these ! How are they attended ! How are they reverenced and

Mat. 24
2 Thess. 1. 7.
Mat. 24. 9.
2 Pet. 1. 3.

and honoured! All these are far short in comparison of the Excellency, Majesty, and Glory, wherewith the Lord Jesus the Judge of all the World, shall come and appear at that day.

Herein then we may perceive a manifold difference between Christs coming in the flesh, to be a Mediator and Redeemer, and his second coming to Judgment. His first coming was in Meekness, Love, and great Humility, for he was laid in a Manger, between two Beasts, an Ox, and an Ass; and as a Learned Father doth interpret it, as it were between a *Jew* and a *Gentile*. And we may read that Christ saith: *The Foxes have holes, and the Birds have nests, but the Son of Man hath not where to lay his head:* Where he confesseth himself to be the Son of Man, which was his Meekness, and then his Humility and Love, in that he had no where to lay his Head. Our Sins caused all this, and more than all this, for he was wounded for our transgressions, and our sins were the main cause of putting Christ to death. The *Jews* thought one Crucifying had been enough, but we dayly Crucifie the Lord of Life again by our Oaths, in breaking his Commandments, and in polluting his Sabbaths, which will make our reckoning greater at his second coming which will be to Judgment. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that we may entertain this new man Christ Jesus, and say with holy *David*, *Create in me*

Use 1. Shews the difference betwixt Christs first and second coming.

Psal. 51.

O God, a clean heart, and renew a right spir
within me, so that they may appear blamele
and spotless before him, having been clo
thed with Robes of Christs Righteousnes
God doth not delight in the death of any Sin
ner. Christ is now a Mediator, and hereaf
ter will be our Judge. *Moses* was Gods Ora
cle, and did deliver Gods will to the People
he went between God and the Children o
Israel, as Christ hath done between his Fa
ther, and us sinful men, and as *Moses* and
Aaron pleaded for the Children of *Israel* unto
God, and desired rather to be blotted out o
the Books of Life, than that they should pe
rish; so likewise hath Christ pleaded with
God, and hath bought us with his gracious
Blood and Life, which he willingly laid down
for our sakes; and as *Moses* led the Children
of *Israel* through the Red Sea; even so hath
Christ led us through the Red Sea of his
Blood, which is a full satisfaction for all such
as truly repent them of their Sins. And so
much by the way to shew unto you the Humi
lity and great Love which our Blessed Saviour
did bear unto Mankind, at his first coming
to us in the Flesh: For he so loved us, that
he laid down his Life for our sakes; and shall
we be so ungrateful, as not to love him again,
and give him thanks? O let us not be so un
grateful; for ingratitude, Saint *Ambrose* calls
the Devils spunge, wherewith he wipes out
Gods Love and Mercy; But his second com
ing shall be with Majesty, Power, and great
Glory. And let us here note that he com
eth not alone, but with Majesty and Power,
and

nd bringeth ten thouſand of his Saints and Angels, to execute Judgment upon all; Then he promiſed his Diſciples which followed him; That they ſhould ſit upon Twelve Thrones judging the Twelve Tribes of *Iſrael*; *David* in the 56 Pſalm, ſaith, *The Lord cometh to judge the World.* St. *John* likewiſe in his 5th. Chap. ſaith, *The Father judgeth no man, but hath committed all Judgment to his Son,* which is the ſecond perſon in the Trinity, it is he that muſt pronounce this ſentence, tho the whole Trinity agree in the ſame condemnation; Where it is plain, that Chriſt Jeſus is the Judge of the whole World. And ſurely it makes much for the comfort of Gods poor Children, tho here they be in want and miſery, yet they ſhall be made partakers of this Glory of their Head Chriſt Jeſus.

Secondly, It ſerves to aſtoniſh all hard-hearted ſinners, who contemn Chriſt and his poor members; Chriſt will at laſt manifeſt his Power in their juſt Condemnation: Such as will not ſtoop unto him, that he might reign over them by the Scepter of his Word, and hear that ſtill voice of his in the Miniſtry of the ſame, ſhall never be able to abide the brightneſs of his coming, but ſhall hear that terrible Voice of his, when he ſhall exalt himſelf in Judgment, to the Everlaſting confuſion of his enemies. *Uſe* 3.

Seeing the Perſon of the Judge is of ſuch endleſs Power and Glory, of ſuch wonderful Might and Majeſty, this muſt humble all men, when they come, to ſtand in the preſence of ſo great a Perſon, as we do when we

we come to hear the Word preached and taught, to receive the Holy Sacrament. For when the Word is preached, God ſpeaks to us; and when we pray we ſpeak to GOD: and how dare we then be ſo bold, to ſleep in his preſence, keep our Hats on our Heads, talk, or uſe any unreverent Geſture? If we were to come into the preſence of an Earthly Prince, how careful and circumſpectly would we behave our ſelves, to do nothing unbeſeeming the preſence of ſo great a Perſon? This is the great care of men, when they come into the preſence of an Earthly Judge, to put off their Hats, and to ſhew all Tokens of Reverence, and it is a wonder to ſee how unreverently Men and Women come into the preſence of the ever-living and moſt High GOD, into the preſence of the great Judge of Heaven and Earth, the King of Kings, and Lord of Lords. When we come to pray, or to ſing Pſalms unto God, how unreverently do ſome ſit with their Hats on? would any man do it in the ſight of an Earthly Judge, or a mortal preſence? Surely, 'tis an unreverent behaviour to ſit covered, either when we ſpeak unto God by Prayer, or when God ſpeaketh unto us in his Word.

And laſt of all, this may ſerve for matter of ſingular comfort and conſolation unto the Godly, that Chriſt ſhall appear thus gloriouſly in Judgment: For this aſſures them, that they ſhould participate of the ſame Glory with their Head: For this great Judge ſhall ſay unto them, *Come ye bleſſed*: They ſhall both with Body and Soul receive a Glorious Kingdom,

dom, and a beautiful Crown from the hands of the Lord, and with his right hand ſhall he cover them, and with his arm ſhall he protect them. It is a day of refreſhing, when all tears ſhall be wiped away from our eyes, ſorrow ſhall ceaſe, and we, and all penitent ſinners, ſhall live and reign with the Lamb for ever. Indeed, now Gods Church is many times black and deformed through affliction, it ſhews many times without any appearance of any excellency or beauty at all: The World ſees no Glory at all in them; no, they many times perceive not their own happy condition: But now, when Chriſt ſhall appear thus Glorified, they ſhall then appear with him in Glory. Let us then my Brethren walk by Faith, and not by ſight; not looking after our own, or other mens preſent condition, what we are, but rather what we ſhall be, when the day of refreſhing ſhall come; God tells us plainly, that he is a jealous God, and if he be a jealous God of us, let us be jealous of our ſelves, and ſuſpect our ſelves. *For if we judge our ſelves, we ſhall not be judged.*

White Throne, &c.

SEcondly, This Throne of Chriſt Jeſus is called a *White Throne.* Now this *White Throne* betokeneth Purity, Beauty, Sincerity, and Integrity; and therefore ſheweth that Chriſt Jeſus, the Judge of the whole World, will judge all Cauſes, and all Perſons uprightly, ſincerely, and juſtly, no cruelty nor injuſtice,

2. White Throne. *Doct.* 3. The integrity of Chriſts judgment

justice, nor wrong will he do to any creature, but will proceed most sincerely with all integrity, for our Conscience will testifie either for us, or against us. Indeed, Judgment in this World often swerveth greatly; sometimes the Judge is not able to search the depth of the Cause; sometimes for fear he dareth not to do Justice; sometimes for favour he is with-holden; sometimes Bribes
Gen. 18. 25. blind his eyes, and prevent the right sentence. But it shall not be so with this Judge of the whole World; He that is *Verus judex & justus, The true and righteous Judge:* His sentence is a righteous Sentence, he will judge according to Truth; He is able to find out any Cause, and will examine to the bottom: He feareth no mans Person, he will not be moved with Favour to conceal the Truth; and as for Rewards, he contemns them all, it is far from him to deal unjustly, therefore no doubt he will proceed according to Justice. Nor is he like to these our Earthly Judges, who are called to judge: But he comes of his own Power and Authority, to be avenged, and give Sentence to all those that in their life time had forgotten God.

Ro. 2. 22. Heb. 3. 8. *We know that the Judgment of God is according to Truth,* saith the Apostle again, *Thy Throne, O God, is for ever, the Scepter of thy Kingdom is a Righteous Scepter, Thou lovest Righteousness, and hatest Iniquity.* And this
Dan. 7. 9. is to be referred to that of the Prophet *Daniel,* who saith that this *Judge shall sit upon a great white Throne:* Therein alluding to the very Throne of *Solomon,* but infinitely more Glorious

glorious, which place of *Daniel*, and this of Saint *John* doth betoken the uprightneſs, purity and integrity of the Judge, and of his Judgment: *When every ſecret thing ſhall be brought to Judgment*, (as Solomon ſaith) *and when he ſhall lighten all things that are hid in darkneſs, and make the Councels of all their hearts manifeſt*: When there ſhall be no bribing of Juſtice, pleading of Lawyers, or ſalving up of bad cauſes with ſilver and gold; nor ſanctuaries, or priviledged places, to fly unto for ſuccour: But every perſon muſt now receive according to his works, and therefore, woe now unto the Hypocrite, woe now unto the murderer and ſhedder of blood, woe now unto all hard-hearted and impenitent ſinners, that can now in this life ſhift off Juſtice, and eſcape the Judgment of men, that break the net and eſcape, and none dare to controle them. What will become of ſuch at that day, when they ſhall ſtand naked before the Judge, before the Saints and Angels, yea, before all the World; their Indictment read againſt them for the ſame? Is it ſuch a ſhame to do Penance only in a Congregation for one particular fault, when the puniſhment is inflicted upon a man for his amendment, when men ſhall pity this man, and pray for him? Oh what terrour will this be to all wicked and ungodly men and women in this day; when they ſhall now in this day be charged with all their ſins before the Judge, before the Saints and Angels: Yea, before all the world? not for their amendment, for then it is too late, but to their utter confuſion when none ſhall pity them,

Eccl. 1. 2.

no heart shall lament for them, but all shall rejoyce that have done well, at their righteous Judgment.

Use 1. Serves for matter of comfort unto the Godly.

This serveth for the comfort of Gods people in this world. We see sometimes the righteous Cause is trodden under foot; mens Lands and Livings are detained and taken from them by unrighteous Judges, and that under colour of Law. Well, let men have patience and know this, that there will come a day, wherein there shall be justice and true Judgment done unto them. Here thy cause shall be heard, it shall be righted; for Christ Jesus shall be the righteous Judge for the poor, the Fatherless and Widow.

Again we see how those which make conscience of sin, and are careful to hear the Word and to walk accordingly, are despised of the World. Well, let us learn to possess our souls with patience, for there will come a day of reckoning, when our Righteous Cause will be heard, and we shall have Justice: But all the contemners of the Lord Jesus, and such as have been persecutors of his poor Members, shall feel the smart of it. What a comfort were this to a poor man, oppressed by Tyrants, having a long time lain under a vile aspersion, as *Joseph* reputed an adulterer, and suffering imprisonment for the same, to have his oppressions come to light, and be delivered; to have his innocency known and be justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excess and riot, to have penury and want? O then what will the comfort of these be, that shall

ſhall thus at that day before the Saints and Angels; yea before all the World, be ſet free and at liberty from their oppreſſions and wrongs they have ſo long a time lain under; and cleared from thoſe cenſures and aſperſions, that by the graceleſs world have been laid upon them? What a comfort will it be when we ſhall hear the Judge ſay to us; *Well done thou good and faithful Servant, Come enter into thy Maſters Joy!*

Secondly, this may perſwade the Godly in their ſharpeſt ſufferings, and greateſt wrongs and injuries they can meet withal here in this World, to poſſeſs their Souls with patience, and to take heed of Revenge: But rather to commit all to Chriſt, his righteous Judge, that judgeth righteouſly: For the Lord ſaith, *Vengeance is mine, and I will repay it*; The Lord will ſtrike home to them, and will revenge thee upon all thine enemies, above thy weak power. Obſerve we the Rule concerning this Judgment-day: *When thou ſeeſt in the place of Judgment, Wickedneſs; and iniquity in the place of Juſtice; Think in thy heart, ſurely GOD will judge the Juſt and Wicked, for there is a time for every purpoſe and work.* And again, *when thou ſeeſt oppreſſion on the poor, and the defrauding of Judgment and Juſtice; be not aſtoniſhed at the matter, for he that is higher than the higheſt regardeth it.* *Uſe 2.*

There is nothing in all the World doth prove more certainly the Judgment-Day, than the Juſtice of the wicked World; for thus may we reaſon: Will the LORD thus

certainly puniſh the Wicked, and recompence the Juſt? this being not alwayes here in this life, certainly it muſt be at the day of Judgment. Thus reaſons the Apoſtle Saint *Paul*, ſhewing that the afflictions of the believing *Theſſalonians* were an evident ſign of God's righteous Judgment, in which Judgment-day tribulations ſhould be rendred to them that troubled them, and to them that now did ſuffer, reſt ſhould be given. Upon this very ground exhorteth St. *James* thus: *Be ye alſo patient, and ſettle your hearts for the coming of the LORD draweth near.* As if he ſhould have ſaid, Do not faint, neither be out of heart, that ye are now oppreſſed by the men of this world, but wait the appointed time; as the Husbandman the weeks of the Harveſt till the coming of the Lord be, untill which time the full recompence of righteouſneſs is neither given to the righteous nor the deſerved judgment rendred to the wicked.

Uſe 3. Pro. 11.8. Thirdly, This gives us to ſee the truth of *Solomon*'s words: *The wicked worketh a deceitful work*, than the which, what greater deceit than to perſwade themſelves, that tho they live after the fleſh, yet they ſhall not dye; and that they may ſow iniquity, and yet look to reap happineſs; that men may deſpiſe God's bounty and grace, which he rendreth unto them in his Word, and yet look to taſte mercy after death; that they may all their life-time walk the broad way that leadeth to deſtruction, and yet at the laſt arrive at the happy Port and Haven of Bliſs? Whereas

Whereas it is a moſt ſure and grounded truth of the Apoſtle, that *He that ſoweth to the fleſh, ſhall of the fleſh reap corruption : But he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.* And *without holineſs no man ſhall ſee God.* Gal. 6. Heb. 12. 14.

Fourthly, ſeeing Chriſt Jeſus the Judge cometh thus with might and Majeſty, not as a Saviour or Mediator, but as a Judge : It muſt admoniſh all men and women now to repent and turn unto God in the time of mercy : *To ſeek the Lord while he may be found, to call upon him while he is near.* Now while we live, Chriſt Jeſus cometh unto us by his Miniſters, as a Saviour to ſave our Souls, in mercy to bring us unto Repentance. He offers his free grace to all. For in the 14 of *Eſay* the Text ſaith, *I will pour out my ſpirit upon you* ; And if you will not have Veſſels of Faith, to receive this ſpirit, it will then be a witneſs againſt us ; for after this life, he will no more come as a Saviour, or a Mediator, but as a mighty Judge, full of Might, Power, and Glory. And therefore look how men dye, ſo ſhall the Judge find them. If thou dye in thy ſins, and doſt not repent, and ſeek for pardon at the hands of the Judge, while thou liveſt here, there is no hope of mercy after death, for how death leaveth thee, ſo ſhall judgment find thee. *Cain* dyed many thouſand years ago, and *Judas* in their ſin, ſo ſhall the laſt day find them ; for after death there is no mercy, but Juſtice and Judgment, when every man ſhall receive according to his works. How glad would *Dives* have

uſe 4. For Inſtruction. Eſay 55. *Note well.* 1 Cor. 5. 15.

been, if he could have perswaded *Abraham* to have sent one from the dead, to his five Brethren to admonish them to repent? No, said *Abraham, they have Moses and the Prophets, if they will not hear them, nor believe them, they will not, though one come from the dead, leave their wicked ways.* Therefore while we have time let us make use of it, and employ it to the best advantage.

And one sitting thereon.

The person of the Judge described Rev. 14. 14. *Doct.* 4. Christ the Judge at the last day. Mat. 25. 31. Verse 24. 1 Cor. 5. 10. John 5. 22.

NOW who this is which sate upon this *great white Throne*, you may see in the *Revelations* of St. *John*, the 14 *Chapter*, and the 14 *Verse*, *I saw a white Cloud, and one sitting on it like the Son of Man; having on his head a golden Crown, and in his hand a sharp sickle.* So that we see, that it is the Son of Man even Christ Jesus, God and Man, that shall be the Judge. And so doth St. *Matthew* call him, *when the Son of Man cometh in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory.* And again, he Entitles him by the Name of a King. *Then shall the King say to them on his right hand, come ye blessed, &c.* This is taught by the Apostle, *we must all appear before the Judgment-Seat of Christ.* And again, *The Father judgeth no man, but hath committed all Judgment to the Son.* Not that the first Person in the Trinity, or the Third, is excluded from his Judgment, but appropriating his Judgment to the second Person, the Lord Jesus Christ, who in a visible form, according

according to his humanity, ſhall execute the laſt judgment upon all fleſh.

But how is it ſaid, that *the Saints ſhall judge the World*? That place of the Apoſtle, and the like is to be underſtood as *Aſſeſſors*, as ſuch as ſhall give aſſent, or approve of the Judgment of that moſt righteous Judge, to whom ſhall be given at the laſt day, that honour, to ſit as Juſtices on the Bench by the Judge, to approve of his righteous Judgment. Again the Saints ſhall judge the world, as members of the Head, which is the Judge. *Queſt.* 1 Cor. 5. *Anſw.*

Now the adminiſtration of the laſt Judgment is laid upon the Son for divers reſpects.

Firſt, In regard that he was the Perſon that was Redeemer of the world, and was himſelf judged in and by the world; It is therefore expedient that he ſhould ſhew the power and glory of that his humanity, it being Judge of the World. Reaſon why Chriſt muſt be the judge.

Secondly, in regard of his Church, who have ſeen only his humility to their juſtification; ſo they may at laſt behold his power and glory at his ſecond appearing to their glorification. 2.

And laſtly, that in his laſt Act of his, he might fully accompliſh that his Kingly Office, and then *deliver up the Kingdom to God the Father*: No more to rule and govern them by his Magiſtrates and Miniſters, as now he doth for the gathering together of his Saints, and for the perfecting of Gods Body; and to nouriſh and cheriſh them, by his Word, and Sacraments; ſince the Lord himſelf, the 3.

Lamb in the midst of the Throne shall be all these unto them.

True it is that our Saviour Christ is *King*, *Priest*, and *Prophet*; a true *Prophet* in whom was contained all the secrets, and whole Counsel of God; a true *High-Priest*, whose Sacrifice alone was able to put away the sins of the whole world; but when he comes on the *Throne of Majesty*, to judge the quick and the dead, he shall not come as a *Priest* or *Prophet*, for the Offices of Christ are finished. For his Prophetical Office he hath sufficiently revealed the whole councel of God his Father to his Church and People: First, by his holy Prophets, then by himself; after by his Apostles and Ministers. And therefore seeing that this Prophetical Office is finished, he calls not himself a Prophet, but a King. Again, Christ Jesus our *Priest*, having once for all offered up that propitiatory Sacrifice for the sins of all the Elect; now this office of a Priest is also finished, and the Sacrifice must be no more intreated and repeated. But now he cometh as a King in all Majesty and Glory. For though his Prophetical and Priestly Office be accomplished, yet his Princely Office is not finished, but shall in a especial manner shew it self at that day; and Christ Jesus the Judge of quick and dead, shall begin to manifest himself to be a King of all Nations, to Men and Angels. Now shall he shew himself to be a King of Kings, and Lord of Lords, full of Divine and Heavenly Glory.

When our Saviour Jesus Christ lived on Earth,

Earth, he came in miſery, very poor, and lowly, then every baſe fellow, every ſinful wretch durſt mock him, and ſpit in his face, *Herod*, *Pontius Pilate*, *Caiaphas*, and the rabble of the *Jews*, durſt then uſe him at their pleaſure. But now he ſhall come as a King, full of Majeſty and Glory, guarded and attended upon with many thouſand of Heavenly Souldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*; yea, the greateſt Kings and Monarchs to ſtoop: Nay, then all his Enemies ſhall *Tremble and quake*, *Zach.* 12. 10. and not dare to open their mouths againſt him, as the wicked and Rebellious crew did once, when they cryed, *Away with him, away with him, crucifie him, crucifie him*, when the third part (I dare ſay) did not underſtand what he was accuſed for; but they the oftner cryed *crucifie him*, when the Judge could not find him any way guilty; but if it were not ſo, *his blood*, ſay they, *light upon us and our Children*: which I think hath done, for they are utterly depopulated and are as Vagabonds on the face of the Earth. Theſe were that faithleſs Generation of the *Jews*, which when they ſhall behold him whom they have crucified, to become their Judge, and have that power with him, and ſhall ſee his ſide and his hands, which the nails and ſpears pierced; what then will they do? What then can they expect? even that fearful ſentence, *Go ye curſed into everlaſting fire, with the unbelievers, where is nothing but weeping and wailing, and gnaſhing of Teeth.*

Chriſts firſt coming was in humility, his ſecond ſhall be in much glory.

This may ſerve then in the firſt place for matter of ſingular comfort and conſolation unto the Godly, who may rejoyce in this, that Chriſt their Saviour and Redeemer ſhall be their Judge; they need not fear the Judge nor any hard ſentence that he will pronounce againſt them at that day; ſince the Judge is their Saviour, their Redeemer, their Brother, their own fleſh; yea, their own Head. The conſideration of this made *Job* to hold up his head, and in the midſt of all miſeries to receive ſome hope: *I know that my Redeemer liveth. Go tell my Brethren* (ſaith Chriſt) *that I am riſen again*: Words of Joy and Comfort, a *Redeemer*, a *Brother*: Why ſhould the godly fear, when they are to deal with ſuch a One? who would fear or queſtion the dealing of ſuch a One? what Wife would fear her loving Husband to hear and to judge her Cauſe? She need not doubt, but that the matter will go well with her; her moſt dear and loving Husband ſhall both hear and judge and avenge her Cauſe. Let all Gods people then comfort themſelves in this, the conſideration of their Judge: It was he that was judged for thee on earth, and redeemed thee with his own blood, and hath ever ſince made interceſſion to God for thee, that is to be thy Judge.

Uſe 2. Secondly, What ground of terrour may this be to all wicked ſinners, that live in ſin, to ſee him come in that wonderful Majeſty to be the Judge, whom they have condemned, whoſe Members they have perſecuted, and whoſe Word and Goſpel they have not regarded,

Note.

ded, but trodden under foot? for he ſhall come with a ſharp two-edged ſword, to cut them in pieces, and a conſuming fire to burn up all ungodly ſinners. Heb. 12. ult.

Surely the conſideration of this, that Chriſt ſhall be the Judge, may daunt the hearts, and ſtrike terror into the ſouls of all wicked men: *They ſhall ſee him whom they have pierced*, ſaith the Prophet, even him againſt whom all their villanies have been committed. What a fearful ſentence may ſuch expect from Chriſt at that day? Here is a Judge that will judge righteouſly, from whom there is none to appeal to; and becauſe it is he whom they have rejected, condemned, and deſpiſed; him whom they would in no wiſe ſuffer to rule and reign over them; what can ſuch look for, but condemnation, and be caſt into utter Darkneſs?

Oh conſider this betimes, ye that put from you the thoughts of this Judge, and of this Judgment; for as a ſnare ſhall it come one day upon all that are on the earth; take heed of abuſing his patience any longer: Why ſhouldeſt thou thus treaſure up unto thy ſelf wrath againſt the day of wrath? Thou thinkeſt it will go hard with *Cain*, *Pharaoh*, *Pilate*, and *Judas*, at that day; and why not with thee, if thou remaineſt diſobedient and trampleſt under foot the word of the Lord Jeſus, that is now offered unto thee in his Goſpel? for this let us be aſſured of, that if we draw our love and obedience from God, he will withdraw his bleſſing from us.

From

From whoſe face fled, &c.

Severity of the Judge deſcribed

IN the deſcription of the Judge, it is further added, that from the face of this Judge; both the *Heavens and the Earth fled away:* And this doth ſhew the wonderful ſeverity of this great Judge of Heaven and Earth. We know that men fly from thoſe things they fear and dread: So here, the Heaven and Earth do fear the Glorious preſence of Jeſus Chriſt, the great Judge of the whole world, and ſeek to hide themſelves that they may not appear before him. This flying of the Earth and Heaven, and hiding themſelves, that they dare not appear in the preſence of Chriſt; doth ſhew the wonderful Majeſty and great ſeverity and terrour of Chriſt Jeſus the Judge.

Object. But the Heavens and the Earth are void of ſence; they are great and glorious Creatures. Again, they be very goodly and beautiful Creatures. Beſides all this, they never committed any ſin: How cometh it to paſs then, that they ſhall fly and hide themſelves from the preſence of the Son of God?

Anſw. *Anſw.* They never ſinned indeed, but yet the ſin of man is of that force, that it hath infected both the Earth we tread on, and the Heavens over our heads, yea, all creatures for mans ſin are ſubject to vanity. Oh then ſee how odious a thing ſin is in the ſight of Almighty God; what a vile thing, that the contagion and infection thereof ſhould hurt and infect the whole heavens, and make them

Rom. 8.

that

that they dare not abide the glorious preſence of God their Creator ? O ſhould we not abhor ſin as the vileſt thing in the World? we are afraid of the Plague, becauſe it infecteth and killeth mens bodies: but the Plague of ſin is a thouſand times more to be abhorred and fled from, ſeeing it poyſons and infects both body and ſoul; and is ſo contagious, that the Creature is afraid to behold the face of the Son of God; for in that day the Sun ſhall be dark, and the Moon ſhall be turned into blood. This is that which is able to turn a wicked man from his ſinful wayes, and return unto God: The remembrance of this day of Judgment, and of our ſins which cauſe it, ſhould make them be wary how they miſ-pend their time in vain and idle thoughts. This kept holy *David* ſo much in awe; when he heard of the puniſhment due to him for his ſins, he preſently repented him of the evil, and the Lord forgave him. Likewiſe in the 112 *Pſalm*, ſaith he, I *have feared thy Judgments, thy Judgments were always in my ſight.* It is a fearful thing to lye in ſin, and it is a fearful thing to fall into the hands of the ever living Lord, for he is a conſuming fire; yet if we will confeſs our ſins, he will as ſoon forget and forgive them. God is not like a Marſhal of a Field, nothing but preſent death for every fault: No, he gives men warning before he ſtrikes, and bids us repent and turn unto the Lord our God. He gave warning by *Jonas* to go into *Nineveh*, and tell them, *Yet forty days and Nineveh ſhall be deſtroyed*: The *Ninivites* preſently repented and

and were converted; the second of *Jonas.* Words, caused not only the Subjects, but the very King of that great City, to come from his Throne of State, and to throw off his rich Robes, and put on Sack-cloth, and sit in ashes, with weeping, fasting, and great mourning: And if we be put in mind of our sins, and still run on in our wickedness, we must expect the punishment which fell upon *Sodom* and *Gomorrah*; for if we neglect Gods favours, and cast them behind us, we must one day expect his punishments. We know that we have sinned, and that his wrath burneth as hot as fire, and shall we not seek to quench it by our tears of contrition; It is our own fault, if we be consumed having so many fair proffers from Gods hands offered us. Shall Gods word move rocks and mountains, and shall not his word, nor his love, nor his threatnings move us to hearken to his Laws? Sin poysons all the inward parts and faculties of man, and it is the only cause of all those Judgments, that will one day fall upon us; and that we must give an account of all our mis-deeds before God, and all his holy Angels in Heaven, who cannot behold his Majesty, but with dazled Eyes. And so much shall serve to shew how heinous a thing sin is.

Observ. Seeing both heaven and earth shall fly and perish from before the glorious presence of Christ Jesus; nay, they shall burn with fire, as *Peter* saith, 2 *Pet.* 3. 10, 11. All our goodly houses, all our gold and silver, and costly apparel shall be burnt with fire. This may

may teach us moderation and ſobriety in the uſe of Gods Creatures. What folly is it to ſpend all that a man hath, to build a ſtately houſe, and yet in the end it muſt be conſumed with fire, and become nothing elſe but fuel for the fire?

Obſerv. Secondly, ſeeing that Heaven and Earth, theſe great and glorious Creatures, theſe beautiful and excellent works of Gods hands, which have no ſence, nor feeling, nor have ſinned, ſhall fly before the Son of God, as being not able to endure his preſence: Alas what ſhall wicked and hard-hearted ſinners do? What ſhall become of the vile wretches of the world, which live and delight in ſin? *where ſhall the ungodly and ſinners appear?* What will become of the Blaſphemers and Adulterers? If the Heavens and the Earth, theſe great and Amiable Creatures, which ſin not, ſhall not be able to ſtand in his preſence, then I ſay, what will become of all prophane and ungodly ſinners? Alas, they ſhall be even at their wits end, not knowing in the World which way to turn them; nor where to fly for ſuccour: Where ſhall they ſeek for refuge, when as the Judge himſelf is their Enemy? who dares plead for them? dare any Saint or Angel? No, no, no Saint nor Angel dares open his mouth to ſpeak one word in their behalf: Neither can any Creature deliver them from the dreadful vengeance of this terrible Judge. What drowſineſs is in us? nay, what careleſneſs doth poſſeſs our minds, if we will ſtop our ears like the deaf Adder, at the preaching of Gods word, that is daily in our Land,

Land, and every hour almoſt delivered amongſt us. Can we not remember? Are we choaked with the cares of this World? Is our memory ſo ſhort, or have we drank ſo much of the Cup of forgetfulneſs, that we cannot remember what our Saviour ſaith plainly? *Except ye repent, ye ſhall all periſh?*

The Scripture in divers places ſets out unto us the ſeverity of the Judge at the time of his coming, eſpecially againſt the wicked and hard-hearted ſinners, by that thunder that
Mat. 25. 32. ſhall be heard from Heaven; by the voice of that Arch-Angel, as it were the Herald that ſhall go before Chriſt; by the ſound of a Trump: By the Judgment it ſelf that than ſhall paſs upon the wicked, *Go ye curſed into everlaſting fire prepared for the Devils and his Angels*, &c. By that fire that ſhall go before
Pſ. 50. 3. Jeſus Chriſt; *Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and a mighty tempeſt ſhall be moved round about him:*
2 Theſſ. 1. 3. And again, *He ſhall come in a flame of fire, rendring vengeance*, &c. By that, ſhame and contempt that ſhall light upon the ungodly
Dan. 12. 2 in that day. *And many of them which ſleep in the duſt of the Earth ſhall awake*, &c. *Some to ſhame and perpetual contempt.* By the total diſcovery of all the evils they have committed,
Pſ. 50. 2. *Theſe things haſt thou done*, &c. By the pain and horrour they ſuffer and undergoe. *Tribulation, anguiſh, and ſorrow ſhall be upon every*
Rom. 2. 5. *one that doth evil.* By the Companions the
Mat. 25. wicked ſhall have after this life, *Even the Devil and his Angels*, &c.

Verſe

Verſ. 11. *And I ſaw the dead both great and ſmall.*

THus you have heard the perſon of the Judge deſcribed by his wonderful Majeſty and power, wherewith he will come to judgment; and alſo by the great ſeverity and terror that ſhall aſtoniſh both Heaven and Earth, and make them to fly before his preſence.

Now in this Verſe, and that which followeth, is declared, who they be that ſhall appear before this great Judge, namely, *I ſaw the dead both great and ſmall*, &c.

Secondly, The evidences that ſhall be brought in, and what Witneſſes ſhall be produced either to excuſe or accuſe, in theſe words, *And the Books were opened*, &c.

The perſons that ſhall appear in Judgment.

And I ſaw the dead both great and ſmall, &c. Before we come to ſpeak of the words, here a Queſtion may ariſe; namely, How this can be true that Saint *John* ſaith, *He ſaw the dead both great and ſmall.* For we believe, that Jeſus Chriſt ſhall judge both quick and dead, not only the dead, but the living. And *Paul* ſaith, *We ſhall not dye but we ſhall all be changed*, they that be living at his coming; Then how doth this place agree with them, ſeeing St. *John* ſaith here, *He ſaw the dead?* Here is none ſpoken of but the dead, no mention of the living.

I anſwer, St. *John* ſaith, that *he ſaw the dead:* Not that he ſaw not the living too; for he ſaw (no doubt) both quick and dead ſtand before God, but he ſpeaketh here only of thoſe, of whom there might be ſome doubt. For if the dead, and they which have been rotten for many thouſand years, ſhall

ſhall appear and ſtand before God: How can we think, that any of the living ſhall be wanting? If they which have been dead, for ſix thouſand years, and turned to aſhes, ſhall be brought to Judgment, then (no doubt) they which be found living, when Chriſt ſhall come to Judgment ſhall appear before him likewiſe. So then it is evident, that although St. *John* ſpeaketh here only of the dead, becauſe there might be moſt doubt of them: yet he ſaw in a Viſion all men both quick and dead ſtand and appear before the Judge, and before his Throne.

I ſaw the dead, &c.

Doct. 5. Men ſhall be raiſed out of the duſt at laſt.

THe Inſtruction we are hence to learn, is, That the bodies of Men, howſoever turned to duſt and aſhes, ſhall one day be quickned, and raiſed up to life again.

1 Sam. 26 This is confeſſed by *Hannah* in her Song, *The Lord killeth and maketh alive, bringeth down to the grave, and raiſeth up.* *I am ſure* (ſaith *Job*) *that my Redeemer liveth, and that* Job 19. 23. *I ſhall ſtand the laſt day on the earth; and though worms deſtroy my body, yet I ſhall ſee God in my fleſh.* So, *Eſay*, *The dead ſhall ariſe; awake* Iſa. 26. 15 *and ſing ye that dwell in the earth.* So likewiſe you may read in the 37 of *Ezekiel*, (which I pray you read at leiſure) how the Lord cauſed the Graves to open, and the bones to come together and live: So that we ſee that the dead bodies of Gods Children do not periſh, they are not caſt away and loſt when they dye, but they ſhall riſe again:

gain ; they ſhall be purified, made glorious bodies, and ſhall ſtand in Chriſts preſence, and ſee his glory. We muſt not think that the Antiquity of long lying in the Grave, can ſhelter us from the Reſurrection which will be common and general. 'Tis not like an Earthly Tryal, it is not the Stubble ſhall hide *Saul*, nor the ground hide *Achans* ſin : *Cain* ſhall riſe with *Abel* face to face : *Herod* with *John* the Baptiſt, *Felix* with *Paul*, *Moſes* with *Pharaoh* hand in hand ; and then who can deny but that he hath done wickedly ? Our Conſciences will accuſe us, which we carry dayly and continually about us : The *Gentiles* ſhall riſe up againſt the *Jews* ; the Heavens ſhall bear witneſs againſt us for our cold Prayer, and the Creatures of the Earth, for our rebellious thoughts ; and then our Conſciences ſhall juſtifie this to be true ; then woe and ſorrow, and wringing of hands, and no comfort can be afforded us, then would we give all that we were ever worth, to have but a months time, or but a weeks time, nay, but a days time, or an hours time, or ſpace to repent ; to make our reconciliation with God, whom we have ſo often offended.

And therefore let us not think that when death cometh and ſeparateth the ſoul from the body, that then the body doth periſh, and is caſt away : No, no, it ſhall riſe again, it is but laid in the Grave, as in a ſure Cheſt, and there is at eaſe, and lyeth aſleep, as on a bed of down : But when Chriſt Jeſus ſhall come to Judgment, it ſhall riſe again ; For we muſt know, that every true Believer is made

made a member of Christ, and not only our souls are united to Christ, but even our dead bodies, when they be laid in the grave, they still remain the dear members of his mystical body, and therefore shall not perish, but rise again to glory. And for our further confirmation in this point of the Resurrection, let us see how it is confirmed to us by our testimonies of holy Scripture: As that of *Daniel*; *They that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea*, doth make unto his Church this gracious promise, *Hos.* 13. 14. *I will redeem thee from the power of the Grave, I will deliver thee from Death: O death, I will be thy death: O grave, I will be thy destruction.* This is cleared by the testimony of Jesus Christ himself, *The hour shall come, in the which all that are in the Graves shall hear his voice, and they shall come forth; and they which have done good, shall go unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.* This is taught by the Apostles of Christ Jesus in divers places of their Epistles. As, *behold I shew you a mystery, We shall not all sleep, but we shall all be changed, and that in the twinkling of an eye, at the sound of the last Trumpet*: And so forwards in the same Chapter, you may read, which will give you satisfaction for the resurrection of the dead. And as St. *Paul* further speaks, saying, *As by sin came death, and so by death comes life*: Likewise St. *Augustine* saith, *He that hath lived well cannot be afraid to dye, nor be doubtful of his Resurrection.*

Resurrection proved.

Dan. 12. 13.

Joh. 5. 28.

1 Cor. 15. 52.

ſurrection. And this is that which all of us confeſs and believe, as one of the moſt principal Articles of our Faith, *the reſurrection of the dead.* So that we may ſee it clear, that the godly and the wicked ſhall both ariſe, but the ends of their Reſurrection are different; the one ſhall riſe to life eternal, the other to perpetual ſhame and eternal deſtruction: So that howſoever it ſhall be a joyful day to the godly, that have the ſting of death taken away from them through Chriſts death; yet the wicked ſhall have no benefit by it; and therefore to them it cannot properly be called a Reſurrection, no more than the taking of a Malefactor out of Priſon to be executed can be called a delivery. But it ſhall be with the godly and wicked at that day as it was with *Pharaoh*'s ſervants, *Geneſis* 40. both of them were taken out of priſon, but the one of them to be reſtored to his office, to miniſter before the King, but the other to be executed and put to a ſhameful death. Even ſo ſhall it be with the godly and the wicked at the laſt day: both ſhall ariſe out of their Graves as out of a Priſon, but the one to be ever with the Lord, miniſtring praiſes to him for evermore, the other to be baniſhed from his preſence, and caſt into everlaſting condemnation: For to them alone is the Reſurrection a benefit where remiſſion of ſins goes

Phil. 3.2.

Phil. 4.

goes before; as we are taught in the *Creed.*

Now there are many grounds for this truth; the main ground of all is the word of God; wherein we have a Cloud of Teſtimonies, clearing this Truth. The Viſion of *Ezekiel* when he ſaw the field of dry bones: Theſe received at Gods Commandment, fleſh, nerves, and life. So *Paul, We which are alive, and remain until the coming of the Lord, ſhall not prevent them which are aſleep.* Chriſt himſelf hath undertaken this for his Church and Children, *This is the Fathers Will that hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.* And the Apoſtle St. *Paul*, is bold to ſpeak peremptorily, *That this corruptible muſt put on incorruption, and this mortal muſt put on immortality*, as pointing indeed at his own body.

Ezek. 7. 3

1 Theſſ. 4. 7.

Joh. 6. 3.

1 Cor. 15. 32.

And indeed the Scriptures are clear and plain for the confirmation from this Article of our Faith, or reſurrection from the dead, as may appear by all thoſe places here quoted, *Iſa.* 26. 19. *John* 5. 28. 1 *Cor.* 15. 16. *Acts* 24. 15. *Daniel* 12. 2.

This muſt needs be a great Comfort to Gods Children, when we can ſay with *Job*, chap. 19. *I know that my Redeemer liveth, and that I ſhall ſee him with theſe eyes*: The ſame body ſhall ariſe, this very body for ſubſtance, though purged and cleanſed from ſin, yet the ſame for ſubſtance ſhall ariſe again; and theſe my eyes which have been careful to ſeek Chriſt Jeſus, to behold his glory, to read his bleſſed word, to relieve the diſtreſſed Members

bers of Chriſt, that theſe my eyes ſhall ſee my bleſſed Redeemer, to my endleſs joy; and theſe mine ears which have been careful to hear thy holy Word, to ſave my ſoul, then, ſhall hear his ſweet and bleſſed voice, ſaying unto me, *Come ye bleſſed of my Father:* For the bodies of God's Children ſhall not periſh, but riſe to glory; and be made *like unto the glorious body of Jeſus Chriſt.* O how ſhould this move all men and women to uſe their bodies well, to the honour of their Creator, ſeeing he will not let them periſh, but will Crown them and glorifie them for ever? 1 Cor. 15. 8.

Secondly, This muſt needs be a fearful terror unto all prophane and filthy ſinners, who beſtow their times wholly in the ſervice of ſin and Satan, *They ſhall look on him whom they have pierced, and ſhall lament, Zach.* 12. 10. For even their dead bodies ſhall riſe too: but how? to judgment, to torment, and to burn for ever in the Lake of Fire and Brimſtone. Then thy ſoul and body ſhall be as an unhappy couple met, whileſt thy body in one place is eaten of worms, thy ſoul in the other place, which is Hell, ſhall be tormented for ever: All good things ſhall be taken away, all evil things heaped upon thee; all hope of coming from Hell is quite cut off; It will be a terror to behold Almighty God, and a torment too, in that we cannot fly, nor eſcape from him: Then will the Devils be gathering up their force to take poſſeſſion of their ſinful ſouls, who in their life-time would not hearken unto Gods Word, nor fear his Judgments; for after death comes Judgement, ſaith *Uſe* 2.

ſaith the Text: then if thou haſt done ill, the Devils in their ſeveral ſhapes ſhall bind thee, and lead thee to the place of perdition, even to be tormented for ever. Remember I pray you that the aking of a tooth doth hinder our ſleep night by night, and ſo torments us, that we can take no reſt, what then will be the aking of the Soul, when it ſhall be always burning, like the *Salamander*, continually in the fire, and yet never be conſumed. Thou that haſt opened the windows of thy body, I mean thy wanton and adulterous eyes, to behold wickedneſs, thou that haſt a delight to hear vanity more than goodneſs, thou that haſt uſed thy tongue to lying, deceit, ſwearing, *&c.* and haſt run to vain ſports and paſtimes on the Lord's day, to the diſhonour of Chriſt, to ſerve the Devil and thine own luſt, know, O know that thy body ſhall one day riſe again to judgment, to torment, to be caſt into the *Lake of fire and brimſtone.*

Conſider the rich glutton; he ſhould be a warning to all ungodly ſinners: he gave his body to all kind of uncleanneſs and gluttony, *&c.* and now is his body tormented, and he would give even a whole world if he were Lord over it, for one drop of water to cool his flaming tongue. O let him be a warning to all ſinners, and teach us to uſe our bodies well; to look to our Eyes, to our Ears, and to ſet a watch before our Mouth, for fear leſt we diſhonour God by them, and bring endleſs woe unto our ſelves.

Well then, you ſee that it is an exceeding great

great joy to his Saints, that they ſhall riſe again, and it is a comfort of all comforts, that we ſhall riſe again, for then theſe eyes ſhall ſee thoſe Friends, which ſin and death have ſo long ſeparated, ſo it will be a terrour to the wicked that they ſhall *Riſe again to Judgment.* It were well with the adulterous man, with the drunkard, *&c.* if their bodies might never riſe, if they might rot and periſh in corruption, and that their ſouls might be even as the ſouls of beaſts, a vapour utterly to be extinguiſhed. But now there is more behind, they ſhall one day come to Judgment. And therefore St. *John* telleth us in this place, *That he ſaw the dead, both great and ſmall, ſtand before God.* Even our dead bodies muſt riſe, either to honour, or diſhonour, either to joy or pain, to ſalvation or damnation; and therefore it is neceſſary for us to bethink our ſelves of this betimes, while it is called to day.

Thirdly, This ſhould teach us, that we mourn not immoderately for the dead, which is a great ſin to mourn without hope: Nay, it is a kind of envy to bewail the loſs of a friend which is gone to reſt, ſince when Chriſt comes again, he will bring us again with him. What though theſe bodies of ours taſte of corruption? they ſhall not periſh in corruption, but the earth, and the waters, and the fire it ſelf, ſhall give up a true account of all their dead they have ſwallowed up, and devoured in the day of Chriſt.

Fourthly, This ſhould move us with all care and diligence to get good aſſurance unto *Uſe* 4.

our own souls, that these bodies of ours shall have a glorious resurrection in that day. So *Paul, I have hope towards God, that there shall be a resurrection of the dead, both of the just and of the unjust.* And this made him endeavour to keep a good Conscience before God and all men: So should we live as men wholly devoted unto God, whose we are in Life and Death.

Act. 24. 5.

Who? great and small.

Both great and small. These words may admit a double exposition; for it may seem thus; that by great and small, is meant those that be men grown, or else little children; young and old, all must appear. For we see that many dye, even little children, young children of a span long, some again dye full of years. Well, both great and small must appear; none shall be so young, or so little but they must stand before God; and none so great or so strong, but they must appear likewise. Secondly, by great and small, may be understood all sorts and degrees of men and women; rich men and rich women, poor men and poor women: All sorts and conditions shall come to Judgment; as well the Prince as the Subject: as well the rich as the poor beggar: As though St. *John* should have said, I saw all men that ever have been or shall be to the end of the world, none shall be wanting: The rich and poor, young and old, high and low, married and unmarried, bond and free, all must stand before God. Oh what a wonderful assembly will this be, to see so many millions of thousands? It is a great sight to behold an Army of

of men of an hundred thouſand, but here ſhall be a thouſand thouſand, a number without number, even all men, women and children that ever have been or ſhall be unto the Worlds end. None ſhall be wanting, the rich and needy, young and old, high and low, bond and free, all muſt ſtand before God. And therefore it is well called the day of the Lord, when all the off-ſpring of *Adam* ſhall ſtand before God, whoſe Nature is Majeſty, whoſe Life is Sanctity, whoſe Ways are Holy, whoſe Eternity hath no end, who made the World, and will never change his power nor mind, whoſe age never decays, nor grows old with years. And as St. *Auſtin* ſaith, when he thought of God's Attributes, *O Eternity, O Eternity, O Eternity*, in repeating of the word ſo often he thought to have dwelt upon the word: for indeed eternity hath no end, and all things elſe have an end, and all muſt appear before this everlaſting God at his general Aſſize.

Doct. 6. All muſt appear before Chriſt in judgment. 2 Cor. 10. Heb. 9. 7.

So that the inſtruction is very plain, that all muſt appear in the judgment: High and Low, Rich, and Needy, Noble and Ignoble, all muſt then make appearance before the Lord Jeſus, in Judgment. The pooreſt ſoul that ever breathed in the World, ſhall not be wanting when Chriſt ſhall come to judgment, *we muſt all appear before the judgment ſeat of Jeſus Chriſt, that every man may receive the things that he hath done in this body, whether they be good or evil: It is appointed for all men once to die, and after death come to judgment.* All men are ſure to die, ſo ſure and certain ſhall

they come to judgment after Death. It will not serve the turn, as with earthly Judges, the party is dead; for this Judgment-seat is set forth for the *quick* and the *dead.* The Lord Jesus now for his manifestation of his Power, Truth, and Justice, must bring every one to Judgmenr.

Use 2. Seeing St. *John* saw the dead, both great and small stand before God, that is, all sorts of men and women, high and low, rich and poor, bond and free, all must appear, and hold up their hands at the Bar of this great Judge, surely this ought to move all sorts of men, to make a Conscience of their lives, to repent of all their evil ways, to turn to God by true Repentance: For you see here no excuse will serve the turn, no avoiding of this appearance, all must appear, the very Devils themselves, and all the damned spirits must come to Judgment, *Tophet is prepared for the King*, saith *Esay*: The Judge, the Gentleman, the Rich man, if they be wicked, their riches shall not excuse them; but rather be a witness against them; nor the poorest shall not be forgotten.

Esa. 30.

Surely then, if we have any care at all what shall become of our poor Souls at this day, we ought to perswade all, both the poor and rich, Minister and People, to repent, and turn to God, and lead new lives, that then we may rejoyce with joy unspeakable, and be glorious at the last appearance: This did make St. *Paul labour to keep a good Conscience before God and all men*, and why? because there must come a day, when all must arise

2 Cor. 1.

ariſe to Judgment, and give a ſtrict account of all their evil thoughts, words and works, and the ſame reaſon ſhall ſtir us up likewiſe to keep a clear Conſcience. And what is the cauſe that men live in ſin, and defile themſelves with many thouſand abominations? Surely, becauſe they think not of this day, that they muſt all come to a reckoning. Oh it would ſtay and bridle their carnal hearts from many foul and filthy ſins, *which now they commit with greedineſs.* 1 Cor. 5. 11.

This will be a happy day to all the Children of God, to hear the Judge ſay unto them, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* Acts 17. 2. O happy day! O bleſſed voice! But to the ungodly ſinner that lives in ſin, as the drunkard, blaſphemer, *&c.* this will be a terrible and fearful day to hear the ſhrill voice of the Judge, *Go ye curſed into everlaſting fire, prepared for the Devil and his Angels.* O doleful voice! O heavy news! O fearful ſentence! O woe, and ten thouſand woes to all ungodly ſinners! Woe then unto the Idolater, Woe then unto the Adulterer, *&c.* Woe to ungodly wretched ſinners; for there is no eſcaping of this ſentence. All muſt appear, all muſt ſtand before God, all muſt come to their anſwer. None ſhall be ſo great to eſcape, or ſo ſmall to be forgotten. And then woe to them that ſhall ariſe to this fearful and heavy ſentence, and ſad news of condemnation: Oh it had been better for ſuch men if they had never been born, or had been brought forth as loathſome Toads and Ser-

pents; for then begins their eternal miſery and condemnation.

O then, again and again, let us bethink our ſelves that we muſt come to Judgment, we muſt be called to a reckoning; we cannot eſcape the heavy ſentence of judgment by any means whatſoever.

Uſe 2. Again, where St. *John* ſaith, *He ſaw the dead*; As this may be a terror to all wicked and ungodly men and women; ſo here is matter of endleſs comfort unto all poor members of Chriſt Jeſus. In this life, who is more full of grief in body and mind than God's children? Long and tedious ſickneſſes, many annoyances, ſome be full of ſores from top to toe, as *Job* was, which confeſſed, and ſaid to corruption, *Thou art my Mother*, and to the Worm, *Thou art my Siſter and my brother*. And though *Job* had all theſe ſores outward, yet St. *Ambroſe* ſaith, *He had within him a ſoul full of ſweet Oyntment, which was full of ſweet ſavour in the noſtrils of God.* Some maimed and diſeaſed in Body, as *Lazarus* was, as the poor cripple which lay at the pool of *Betheſda*; Well, when our bodies ſhall then ariſe, they ſhall not be weak, or lame, or maimed, but a very perfect body, ſound, and a glorious body: All pain ſhall have an end, all woe ſhall ceaſe; and ſuch ſhall their Reſurrection be, as is ſpoken of in *Matth.* 27. 52. *And the graves were opened, and many of the Saints bodies which ſlept aroſe, and came out of the grave, after his Reſurrection, and went into the holy City of* Jeruſalem. But as for the ungodly, it is not ſo with

John 5. 7, 8.

with them, but they ſhall ariſe, that both body and ſoul may go into Hell together, which is a place of reprobates.

Oh, that we had hearts to think of this, both young and old, rich and needy, Miniſter and People, that we muſt ſtand belly-naked before God; that we muſt give an account of all our ſins unto his Majeſty! it would bridle us and keep us from any preſumptuous ſins, which we now daily commit, and as wilfully as the horſe that ruſheth into the Battle.

The great Aſſize.

The Second Sermon.

Rev. 20. *v.* 12. &c.

12. *And I ſaw the dead, both ſmall and great ſtand before God, and the Books were opened: And another Book was opened, which is the Book of Life: And the dead were judged out of thoſe things, which were written in the Books according to their deeds.*

WE have already the Perſon of the Judge deſcribed unto us, with what unſpeakable Majeſty and Glory he ſhall come, to the great comfort of the godly; and alſo with what terrour he will come, to the amazement of the wicked.

Secondly, We have heard who ſhall be cited to appear, *both great and ſmall*, all muſt appear.

We ſhall at the day of our Reſurrection, appear in full beauty and ſtrength, the old ſhall not be above thirty, nor the infant under the ſame years: I ſay we ſhall then appear before God in a perfect Age as *Adam* was Created at, which was a perfect man, which was about thirty years old, or at the Age of our Saviour when he dyed upon the Croſs, which was about thirty three years, as our Ancients affirm. And for the place, where it ſhall be, it is imagined by divers good Divines, and likewiſe by *Thomas Aquinas*, and all the School-men, except *Peter Lombard*, and *Alexander Hales*, that it ſhall be over the Valley of *Jehoſaphat* by *Mount Olivet*, which is near unto *Jeruſalem*, Eaſtward from the Temple, and as our Coſmographers deſcribe it to be in the midſt of the ſuperficies of the Earth and is very likely for four reaſons.

Firſt, To confirm this, the Scripture doth intimate ſo much in plain words, I will gather together all Nations into the Valley of *Jehoſaphat*, and plead with them there, *Joel* 3. 1, 2. Cauſe thy mighty one to come down, O Lord, let the Heathen be awaked, and come up to the Valley of *Jehoſaphat*, for there will I ſit and judge all the Heathen round about, 2 *Chron.* 20. 29.

Secondly, Becauſe that as our Saviour was thereabouts Crucified and put to open ſhame, ſo over this place his Glorious Throne ſhall

ſhall be erected in the Air, when he ſhall appear in Judgment to manifeſt his power and glory; for it is meet that Chriſt ſhould in that place judge the world with righteous Judgment where he himſelf was unjuſtly Judged and Condemned: Likewiſe that near unto this valley was Mount *Moria*, where *Abraham* would have ſacrificed his Son *Iſaac*, as you may read, *Gen.* 22. alſo that *Jacob* ſaw two Angels aſcending and deſcending on a ladder, *Gen.* 22. Alſo the Angel put up his ſword, and fire from heaven burnt the Sacrifice in *Araunah*'s floor, 2 *Sam.* 24. Alſo near this place *Solomon* built the Temple, 2 *Chron.* 3. 1. Likewiſe this was near the place where he preached the Goſpel, ſuffered his Paſſion, and after entred into glory.

Thirdly, Becauſe ſeeing the Angels ſhall be ſent to gather together all the Elect from the four winds, from one end of the heavens to the other, it is moſt probable that the place whither they ſhall be gathered, is to be near to *Jeruſalem* in the valley of *Jehoſaphat*; and this valley was ſo called at firſt, from the great victory which the Lord gave *Jehoſaphat* and his people over the *Amorite*, *Moabites*, and thoſe of Mount *Seir*, which victory is a type of the final Victory which the ſupream Judge ſhall give his Elect over all their Enemies in that place at the laſt day.

Fourthly and laſtly, Becauſe the Angels told the Diſciples that as they ſaw Chriſt aſcend from Mount *Olivet*, which is over the valley of *Jehoſaphat*, ſo he ſhall in like manner come down from heaven; and this

is the opinion, as I have ſaid before, of the afore-mentioned School men and Authors.

Circumſtances, how men ſhall be judged.

Now follows in the third place, the moſt eſpecial and principal matter of all; namely, after what manner all men ſhall be judged, in theſe words. *And the Book ſhall be opened*, &c. We know that earthly Judges are brought to the Aſſizes with great attendance. They being placed the Priſoners are brought forth, they are called over one by one, and their Indictments are read, and Witneſſes produced, and ſo according to their offences they receive judgment: Even ſo at the great day of the Lord, Chriſt Jeſus ſhall come with ten thouſand of Angels, and before him ſhall ſtand all men and women, both great and ſmall, and then ſhall the Books be brought forth. Indeed we ſee, when an earthly Judge ſits on the Bench, it holds a long time to try Cauſes: ſuch Witneſſes and ſuch Evidences ſhall be produced: But it ſhall not be ſo at the laſt day: For when all men ſhall ſtand at the Bar of Chriſts Judgment, they ſhall be judged according to the written Record, even according to the Books; for they ſhall then be opened.

Books, what is meant by them, Every mans conſcience.

Now, if you would know what theſe Books be, it is eaſie to know, for they be even the particular Conſcience of every man and woman: Thy Conſcience is the Book that ſhall be opened, and that ſhall be as good as ten thouſand witneſſes, either to excuſe or accuſe thee before God: for there ſhall need no more witneſs, no other evidence againſt us at the laſt day, but our own conſcience.

For

For as God hath his Book of infinite knowledge, whereby he knoweth the ſins and offences of all men, as certainly as if they were written in a Book : So likewiſe he hath given unto every man and woman a Book, their own Conſcience, wherein are fully written *all our thoughts, words and deeds, ſo as none ſhall eſcape*: *David* ſaith, *Thou O Lord, knoweſt the thoughts of my heart long before I utter them.* And then ſhall be opened, firſt, *the Book of the Law, and then the Book of Conſcience*; by which all our actions muſt be tryed and examined; for God keeps a Book of all our particular thoughts, though they were never ſo ſwift; and it is called Gods Book of Remembrance: Then the Book of our own Conſcience ſhall be opened, which is now ſo cloſed up in our breaſts, that no eye on earth but our own knows and perceives. Theſe Books being opened, we ſhall find then our ſins do agree in every tide. Then there is a Book of Judgment, which this Sentence ſhall be pronounced by: Then laſt of all there is a Book of Life, in which all our names are written, and that was the Book which *Moſes*'s Zeal did deſire that his name might be blotted out, rather than his Maſters name ſhould be blaſphemed. Gods Book is unalterable, and cannot be changed, or defaced by time. Mark I pray you, before the Sentence is denounced, the Books ſhall be opened: Firſt, the Book of the Law; and then, Secondly the Book of our Conſciences; the one ſhewing a man what he ſhould do, the other what he hath done. Againſt the Book of

A marvelous thing.

of the Law none shall be able to except; *For the Commandments of the Lord are pure and righteous altogether*: And as for the Book of Conscience, who can deny it, or except against it, seeing the Lord will then judge a man, not by another Mans Conscience, but by his own, the which he hath always had in his own keeping, even in his Bosom?

Psal. 16.

Doct. 1. All our thoughts words & works must come to Judgment.

Now seeing here what is meant by these Books, namely, every mans particular Conscience: Let us come to search what be the things written in this Book; and first, what use we are to make unto our selves from this, *Every mans Book shall be opened*, &c. First, in these Books are written the very thought of our hearts; none so secret, or so close, but it is here recorded. Secondly, every ungodly speech, every idle word of our mouth. Thirdly, every act that men do, though never so closely done. *Thou hast sealed up all our sins in a bag*, saith *Job*, to shew the exact kind of keeping them against that day of account. Surely, if there be any thing in a man to be marvelled at, I must needs confess that this is a wonderful work of God, that he hath given to every man, and woman, a Conscience which is like unto a Book, in which are recorded all our thoughts, words, and works. A wicked man, and an unchast woman, how many thousand vile and filthy thoughts have they in their minds night and day? their hearts burn in lust and uncleanness; now they pass away from them, they regard them not, they make little or no account of them; but know they are all written

1. In the Books of our Conscience is written, 1. Our thoughts. 2. Words. 3. Our works.

ten in this Book of thy Conſcience, thy Conſcience marketh them, thy Conſcience writeth them down, and if thou repent not of them, and leave them. O woe unto thy ſoul, *when theſe Books come to be opened, and read over*: For then thy Conſcience will accuſe thee, and lay unto thy charge every one of them in order. *Thou haſt ſet my miſdeeds before me, and my ſecret ſins in the ſight of thy countenance*, ſaith *David*.

Again in the heart of Man what anger, what envy, what malice lurks therein, and they paſs it over, and think it no matter? well know (beloved) that unleſs you repent of the very thoughts of your hearts, even theſe things will be found written in the books at the day of Judgment, and what a lamentable thing will that be.

Secondly, as our Conſcience is privy unto all our thoughts, and will accuſe us of them at the day of Judgment: So all our Speeches are noted within. What a number of prophane ſpeeches paſs out of the mouth of wicked and ungodly men and women? what horrible and blaſphemous oaths? what curſed ſpeaking, lying and ſlandering? Now a wicked perſon that thus abuſeth his Tongue ſo many ſeveral times in one day, he cannot for his life remember them. Well, know that every ſinful word thou ſpeakeſt, is *written in this Book*, there it is recorded; and when this Book of thy Conſcience ſhall be opened, it will diſcover all thy ſins, not only thy filthy thoughts, but every wicked word.

Our

Mat. 12. 35. Our Saviour tells us, *That we must give an account of every idle word at the day of Judgment*; and though men labour to forget them, and slight them by pastimes and company, yet they are written in their consciences, and one day must come to Judgment. Know this I intreat you, that we must all have a Resurrection, and then give an account of all our actions, whether they have been good or bad; the number is here set down in the word *all*, as in the 25 of *Matthew*, *All must appear*, all must arise and give an account to this Judge. Nor must we imagine, that we shall be called particularly, or one by one, like a Jury impanelled, or like a Company, or Corporation, as first one, and then another. No, it is said, All must arise together, and give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, and cause us to look unto our lives, and to learn to know of what we are made, and to make a covenant with our eyes, as *Job* did; and to confess with him, though we be now rich and strong, as *Job* was, that corruption is our Father, and to the Worm, thou art my Mother and my Sister; and to set a watch before our mouths, as *David* did; and to lay aside our vain oaths, and idle mirth, which (as *Solomon* saith) cannot want iniquity, seeing all of them must come to Judgment.

Thirdly, if we come unto the lives of men and women, why (alas) they be nothing almost but a continual practice of sin; and the sins of mens lives be innumerable, even

even as the Sand on the Sea-ſhore. Now though mens lives abound with ſo many thouſand ſins, yet we ſee that man perceives not, nor knows one quarter of his ſins. It may be he knoweth ſome, but forgetteth the greateſt part of them: But yet they be all written in the *book of Conſcience*; and they ſhall all come to judgment, when theſe books ſhall be made manifeſt, though never ſo ſecreet; for thy conſcience doth mark them all and pen them down againſt the day of account.

There is no ſin ſo ſecret, that God will not bring to light: yea all our ſins ſhall be diſcovered and laid naked before them; What hath been done in ſecret, ſhall be publiſhed on the houſe-top and ſhall come to light. 1 Cor. 5. 10. Matt. 12. 31. Eccl. 12.

And there is reaſon for it, Firſt, becauſe it ſhall make the ſinner the more aſhamed and tormented for his ſin: for the more a man comes to ſee the number and greatneſs of his ſins, the more 'twill vex his Soul, and torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubles him: ſo it is with a ſinner, his ſins are debts ſet upon God's ſcore, and regiſtred in his books. 2 *Reaſon.*

Secondly, that the wicked may not plead, not guilty, God will take away all colour of excuſe; *They ſhall have no cloak for their ſin*, and if it were not ſo, they would be ready to ſay, *Lord when ſaw we thee an hungry*, &c. The Lord doth as every righteous Judge doth, or ought to do, convict them before he condemns them.

Now

Now seeing what is meant by this *Book*, *our Conscience*; and likewise what be written in them, even all our thoughts, words and works, let us come to see what use we are to make of this Doctrine.

Use 1. Hence, first of all, we may observe the endless love and mercy of our God towards us, foretelling every one of us, now of the opening of these Books, that our Consciences shall be laid open, these Books unclasped, and that all our Thoughts, Words, and Works must come to Judgment? Surely it is to this end and purpose, that we might prevent the danger that is to come, and labour to keep a good Conscience washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Use 2. Secondly, We see here, that it is not enough for a man or a woman to abstain from evil words and works, but evil thoughts likewise; the very lust of the heart. *Paul* complains of this, and *Peter* bids *Simon Magus* to *repent and pray, if perhaps the thoughts of his heart might be pardoned.* How ought then every Christian man and woman to be wary of their words; yea, of their thoughts, seeing we must give an account for all; and our own conscience which is within us, to bear witness against us? And this we ought to take notice of, if the book of our Conscience be foul, that we do not sink under the weight of despair; and if we be clear, not to presume of our selves, as *Peter* did; but rather with *David*, desire the Lord, *Not*

to

to enter into judgment with thy ſervant, for in thy ſight no man living ſhall be juſtified. But ſay, O Lord, I will not diſpute the cauſe with thee, for if I propound my Righteouſneſs, thou wilt condemn mine iniquity: we may juſtifie our ſelves before our ſelves, but not before God; and not by pleaſing our ſelves, but diſpleaſing of God; for our Books ſhall be opened, ſaith the Text, and that is the Touchſtone, to try whether we have done good or ill. St. *Auguſtine* confeſſeth; O, ſaith he, I want mercy, and as a fugitive, I return and ſeek for peace, and confeſs I am not worthy to be called thy Creature, my Conſcience tells me ſo, which is the witneſs that I dayly and hourly bear about me. And why ſhould we carry this book within us? Some will ſay, I anſwer, becauſe God will be juſt in all his ways, and righteous in all his dealings; and becauſe our own ſins which we have committed, we are apt to ſmother, and becauſe we think we have committed them ſecretly, and that no man hath ſeen us, we will deny and forget them; therefore hath God placed this Book in our Breaſt, which is our Conſcience, which will either excuſe or accuſe us at that day. I doubt not but the Children of God are careful over their very thoughts, and words: For a wicked carnal man may abſtain from ſome grievous ſin, but it is a note of a true Child of God, to repent of his evil thoughts, and to be careful over them continually.

Thirdly, Seeing every Mans Conſcience is his

his book, and every mans ſin is penned down therein: We may ſee the woful miſery of all thoſe that have defiled Conſciences, wicked and unclean hearts. For look how their Conſciences do accuſe them, even ſo will God condemn them. And having not repented of their ſins, they carry a tormentor with them; namely, *a guilty and an accuſing Conſcience, which is their Judge to condemn them, and their Hell to torment them.*

Uſe 3. This ſhews the miſery of ſuch as have polluted conſciences.

Uſe 4. Fourthly, here is condemned that wilfulneſs of many in our days, who never think of this; but if they can hide and conceal their ſins from the World, they think they have done very wiſely. But alas, alas, deceive not thy ſelf, nor thy own Soul: God taketh a view of all thy actions; he noteth thy dark ſhop, thy falſe weights, and mixed wares. He is light it ſelf, and ſhall not he ſee? Juſtice it ſelf, and ſhall he wink at unrighteous dealings? He knoweth the Heart; and can the deceitful tongue of mortal man deceive him?

If then this be ſo, what manner of men ought we to be in holineſs of life, and blameleſs converſation? How ſhould we ſet a watch over our tongues, and be ſure to have an eye to our feet, to abandon all our evil thoughts? but alas! we think not of this day, it doth not enter into our hearts; for if it did, would men lye, ſteal, commit adultery? it were impoſſible. Call to mind then betimes this day of reckoning and accompt, that if thou goeſt on in an evil courſe and way of ſin, that one day thou muſt come to an accompt

compt, when all thy ſins ſhall be diſcovered, and laid open to all, to Angels and to Men. We pitty that man's caſe, whoſe cauſe being bad, is like to be heard before the Judge that will do Juſtice, and ſo can look for nought, but to be undone for ever; and yet never conſider what reckoning, we have our ſelves, to make at this day of the great *Aſſize* of all the World.

Fifthly, Seeing the Book muſt be opened, and every man's conſcience muſt come to ſcanning, becauſe ſentence ſhall paſs, and Judgment ſhall be awarded according to the things written therein; How ſhould this cauſe us all, both Miniſter and People, to labour to get a good conſcience? if thy conſcience be good, thou ſhalt no doubt be bleſſed; if thy conſcience be filthy and polluted, thou art curſed: and therefore it ſhould be our chiefeſt care, our chiefeſt ſtudy, and our cheifeſt deſire all our life-time, to keep a good conſcience. Now, if you ask, how it is poſſible to get a good conſcience; I anſwer, for the getting and keeping of faith and a good conſcience, we muſt know it is done by the uſe of the Word of God. *Sanctifie them by thy Truth, thy word is the Truth.* And therefore we muſt intreat the Lord to exhibit unto our minds the certain teſtimony of his ſaving grace, which he hath begun to work in us, which will make our conſciences tender, and good conſciences, when thoſe books ſhall be opened, and ſo pour out his holy ſpirit into every one of us that it working in our hearts, we may do that

Uſe 5.

The way to get a *good* conſcience, John 17. 15.

that which is pleaſing in thine eyes to walk in thy Commandments, and to keep thy Judgments, and that by the Miniſtry of thy Holy Word and Sacraments (indued with a juſtifying Faith) to believe in the Name of thy Son, and ſo being made partakers of Chriſts Righteouſneſs, we may have the Books of our Conſciences found perfect, and all our miſ-deeds, cancelled, and that then no longer we may have the ſpirit of bondage, and of fear, but the ſpirit of thy gracious adoption, which maketh us cry, *Abba Father*, which we cannot do without this, in having a good Conſcience before God and all Men. All Graces of Gods Spirit are wrought by this word. But that we may get a good Conſcience, we muſt,

1. Firſt repent of all our ſins; we muſt know by the Law of God what is ſin, and what is not.

2. Secondly, We muſt know the heavy curſe of God even for ſin, that the reward of ſin is death eternal, both of body and ſoul. For men do by nature ſooth themſelves in their ſins, and though we hear of Gods Judgments againſt ſin, yet whoſe heart is touched and troubled? Thus we run on ſtill in ſin, and fear nothing; they mean well they ſay, but live ill, and think all is well.

3. Thirdly, Till we ſee what ſin is, and then ſee the curſe of God, due to ſin, we ſhall never ſeriouſly try our Conſciences, and ſee how our ſins have wounded them, that ſo we may repent us of ſin.

4. Fourthly, We muſt be grieved for our ſins, we

we muſt acknowledge and confeſs them, begging for the pardon of them; *and to hunger and thirſt after Chriſt Jeſus.* For there is nothing that can purifie the conſcience and quiet the heart, but only the blood of Jeſus Chriſt applyed to our ſouls by faith with perſwaſion of the forgiveneſs of them.

Mark here then (beloved) when a man is thus truly humbled for his ſins, and begeth the pardon of them with ſighs and groans, then will the Lord ſend down into his ſoul *his bleſſed ſpirit, to aſſure us of Gods mercy, of the pardon of our ſins, that our wounds in conſcience are healed; and this is done by the means of a lively Faith, which purifies the Conſcience.* Acts 13.9

Hereby we may perceive that moſt men and women are in woful caſe; for (alas) the greateſt part are ignorant of the Law of God, and know not what ſin is, and what is not ſin, and therefore cannot poſſibly have a clear conſcience: *For whatſoever is not of Faith is ſin.* Heb. 11.6.

Again, though men ſee their ſins, and oftentimes their Conſciences check them for ſins, yet how few do bewail their ſins? For I am perſwaded that there is not ſo wicked a ſinner living, but ſometimes his Conſcience checks him: Indeed men ſee not the danger, and feel not the wounds of the Conſcience, becauſe now their Books be claſped, they be ſhut up, their ſeared Conſciences be now aſleep; but the day will come that their Books muſt be opened, and their ſecrets declared, and then their conſciences will accuſe and condemn

demn and torment them ſo, that they will wiſh they had never been born.

Again, when a man or woman hath gotten a good conſcience, ſo as being truly humbled for their ſins, and begging pardon they find ſome aſſurance of God's love in Chriſt, and that now their conſciences do not accuſe them; even then muſt men take no leſs pains to keep and preſerve a good conſcience, to do nothing to wound their conſcience. *O Lord*, ſaith *David*, *a wounded Conſcience who can bear?* A man's conſcience is a very tender thing, it is like the apple of thine eye, if it be prickt but with a pin, it will not only blemiſh the eye, but endanger the ſight, ſo the conſcience is a tender thing, if you prick it by ſin, it will blemiſh thy conſcience, wound it, and even make havock of thy ſoul. And therefore ſaith *Solomon*, *Counterguard thy heart and watch over thy ſoul*, Prov. 4. 4. That thou do nothing that may wound thy conſcience.

Means to preſerve a good conſcience.

Now that we may keep theſe books of account (our conſciences) pure and good, we muſt do two things. Firſt, avoid all things that may any way hurt a good conſcience. Secondly, uſe all good means and helps to cheriſh a good conſcience. In truth all ſin hinders a good conſcience. Sin is that which doth wound the Soul, and maketh ſhipwrack of a good conſcience, that is the very overthrow of mens Souls. And therefore if you would keep a clear conſcience, take heed of ſin, which wounds a good conſcience, *and makes it unable to ſtand before God at the laſt day.*

What be the lets of a good conſcience.

But

But there be two ſpecial lets and impediments of a good Conſcience: Firſt, Ignorance of the Law, and the Word of God: For when a man knows not what is ſin, and what not, how can he take heed leſt he wound his own ſoul? And therefore we ſee, let a man come into his houſe at mid-night, he can find nothing amiſs and out of order; but let a man come in at noon, then he can eſpy the leaſt diſorder: Even ſo, poor ignorant ſouls, not knowing the Law of God, cannot ſee any wound in their Conſciences, nor nothing amiſs in them; but let them once come to the Word of God, and look in his Glaſs, then they ſhall find themſelves much out of order, to have wounded ſouls, and defiled conſciences.

1. Ignorance. *Simile.*

Then the other impediment of a good conſcience is worldly luſt; namely the love and exceeding deſire of riches, honour, pleaſures, *&c.* and he that ſuffers theſe deſires to rule too much in his heart, cannot poſſibly keep a good conſcience.

2. Worldly luſt.

And here I would advertiſe every Chriſtian: Firſt, to do all things that may ſerve and cheriſh true ſaving faith, whereby our ſouls may be aſſured of the love of God, in Chriſt Jeſus, for the pardon of our ſins. For Faith is the root and foundation of a good Conſcience; and without Faith there can be no good conſcience. Now to preſerve Faith, we muſt often hear and read in the word of God, repent of our ſins, acknowledge and confeſs them, and be humbled for them, and walk in the path of faith and repentance, and

Rom. 6.

and in ſo doing we ſhall find more and more the comforts of a good Conſcience. And therefore we muſt take heed that we do nothing to break off the feeling of Gods love, for to wound our poor conſciences.

Secondly, We muſt endeavour in all things to obey Gods will, and to bear a conſtant purpoſe, not to ſin in any thing, for a purpoſe to live in ſin, and a good conſcience, cannot ſtand together, ſo that where a purpoſe is to live in ſin, there is neither faith nor a good Conſcience.

Thirdly, We muſt walk with God by example, as *Enoch* and *Elias* did; ſo to order our lives, as if we were alwayes in the preſence of God; and likewiſe to remember that his eye is the all-ſeeing eye, though we think none doth behold us, yet God ſees us, and will puniſh us; but remember this, and this will make us keep a good Conſcience; and the want of this maketh men bold to ſin, becauſe they conſider not that, that God ſees them, and that they have a Conſcience within them.

And another Book was opened, which is the Book of Life.

What is meant by the book of Life.

THus when Chriſt Jeſus hath examin'd the Books of Mens Conſciences, to view what is therein written, that Judgment may be awarded accordingly, now he ſheweth that he will open a ſecond Book, aud that is even the Book of Life. And of this Book of Life we ſhall ſee often mention made in the

the Word of God, both in the Old and New Teſtament; as that of *Moſes*. *Oh this people have grievouſly ſinned: therefore now if thou pardon their ſins, thy mercy will appear; but if thou wilt not, I beſeech thee raze me out of the book which thou haſt written.* Again, *Let them be put out of the Book of Life, neither let them be written with the righteous.* Again, *He that overcometh, ſhall be cloathed in white array, and I will not put out his name out of the Book of Life.* And the Holy Ghoſt ſpeaking of the Heavenly *Jeruſalem*, ſaith, *There ſhall enter into it no unclean thing, neither whatſoever worketh abomination or lies: But they which are written in the Lambs Book of Life.*

Exo. 32. 31, 32.

Pſal. 69. 18.

Rev. 21. 7.

Rev. 2. 5.

Phil. 4. 3.

Now if you would know what is here meant by the Book of Life, it is the Book in the which all the names of Gods Elect, which in his eternal purpoſe he hath choſen, be written as it were with Letters of Gold: It is nothing elſe but the Almighties Eternal Counſel, Purpoſe and Decree, wherein he hath elected and choſen a certain company of Mankind, to beſtow Eternal Life upon them; for we muſt not think that God hath any need of a Book, but only for our underſtanding he ſpeaketh thus. Even as a Captain records the names of his Souldiers, to call them one by one; and as in Cities the names of the chief men be recorded: So God hath, as it were, enrolled the Names of all his Saints, and engraven them in the Book of Life, with Letters of Gold for ever, ſo as not one of them ſhall periſh. Thus ſeeing what is meant by the

Book of Life, let us ſee what we may learn hence.

Doct. 1. God hath a Book of Life, wherein the names of all the elect are written

Hence then we learn, That God hath a Book of Life, wherein the names of all the elect are written (the places make it manifeſt,) who is able to call over his ſervants and people by their names, even as Records are kept in a City, or Corporation, wherein the names of all that are free in the ſame are written: So perfectly are all the elect known to God, who can call them all over by names. Let us hear the reaſons for the further confirmation of the ſame point.

Reaſon. 1. John 10.

Firſt, He is the true ſhepherd of his ſheep: Now every good ſhepherd knoweth his ſheep; *I am the good ſhepherd, I know my ſheep, and I am known of mine.*

2. Rev. 2. 18.

Secondly, The knowledge of God indeed is ſo exact and perfect, *That nothing can be ſo ſecret that is hid from him. He ſearcheth the heart, he tryeth the reins, and underſtandeth the hearts long before. His eyes are like a flaming fire, and his feet like fine Braſs,* as St. *John* ſaith, to ſhew that nothing can be hid from his ſight.

What be the uſes.

Uſe 1.

Firſt, Hence we muſt behold the bleſſed and happy eſtate of all the *Elect and choſen children of God*: For all thoſe which be *written in the Book of Life*, be bleſſed and happy for ever. *If thy name be written in the Book of Life thou ſhalt never periſh.* Chriſt will not blot out thy Name out of the Book of Life,

Life, but acknowledge thy name to be in his book at the latter day, to thy endleſs joy and eternal comfort, *whom God Loves once, he loves to the end.* But woful and wretched are thoſe that are not written in this Book, for all thoſe ſhall be ſhut out of Heaven, whoſe names are not in the Book of Life.

Rom. 11.

Rev. 21. 27.

But here we muſt take heed of the carnal reaſoning of wicked men and women, Many there be who reaſon thus; If I be the child of God, and written in the book of Life, let me live as I liſt, nevertheleſs I am ſure to be ſaved. Others ſay, if I be a reprobate, and not written in the Book of Life, I am ſure then I ſhall not be ſaved, although I live never ſo well: Take heed, I ſay with St. *Paul*, that ill words do not corrupt good manners; we know that God made us without our help, yet he will not ſave us without our help, or whether we will or no: Poor ſouls, they know not what they ſay! they ſpake flat contrary; for if God hath elected any man or woman to eternal life, he hath ordained that they ſhould walk in the way leading thereunto, and by their good which others behold, may glorifie their Father which is in heaven: And it is impoſſible that they ſhould run on in ſin, and live and dye therein. And therefore, if men thus reaſon, they do even caſt away their own ſouls, and with *Cain* and *Judas* become their own Judges and Executioners; but let all men know, that as God hath ordained ſome men to eternal Life, and written their Names in Heaven, ſo he hath appointed them the means to walk in, to bring them thereunto.

Rom. 8. 3.

Uſe 2. This ſhews what care the godly ought to know that their names be written therein.

Secondly, We are taught here that the Lord hath a Book of Life, wherein all the Names of the Elect be written; we ſee hence, what muſt be our chiefeſt joy and beſt comfort; even this, to know aſſuredly, that our Names are written in the Book of Life. This Chriſt himſelf will teach us in that ſpeech of his unto his Diſciples, which rejoyced ſo, becauſe the Devils were ſubdued under them, and caſt out by them; Nay, rather, (ſaith our Saviour) *Rejoyce that your Names are written in the Book of Life.* But alas, what do we rejoyce in? To be the Son of a Rich man, a Gentleman or Nobleman? To have Gold and Silver, Lands and Livings? This makes men to bear themſelves aloft, and preſume ſo much of their own ſtrength and power, that they forget God, and a good Conſcience, which muſt ſtand them in great ſtead at the end of their life: But who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the Book of Life.

Note.

Well, Having thus obſerved from the Word of God, what is underſtood by the Book of Life, namely, the eternal decree of God's Election: Here hence cometh two weighty points to be conſidered of us: Firſt, Whether it be poſſible for the Child of God, to know whether his Name be written in the Book of Life or no. Secondly, if it be poſſible, then by what means we may attain to this knowledge, to be aſſured that our Names be in Heaven, that we are in the number of thoſe that ſhall be ſaved. And theſe are two moſt neceſſary and fruitful points for to

to be known of all good Chriſtians.

Now concerning the firſt, whether it be poſſible for the Child of God to know whether his name be written in the Book of life or not? The Church of *Rome* holds, that no man can certainly know whether he be the true Child of God, or no: Nay, they condemn this as a foul fault, and bold preſumption, for any man to be certainly perſwaded of this, that he is the Child of God, Elected in Chriſt Jeſus, and that his name is written in the Book of Life, They ſay we are to hope well, *&c.* But (alas) ſhall we venture the Salvation of our Souls upon an uncertain hope? No, we muſt go further, and labour to be aſſured, and certainly perſwaded of this hope, that our names are written in the Book of Life.

1. Whether it be poſſible for the child of God to know whether his name be written in this book of Life.

And, That a true Chriſtian, man or woman, may aſſuredly be perſwaded, and certainly know that he is the Child of God, it is out of queſtion, if he will believe the Holy Ghoſt; elſe why ſhould St. *Peter* will us, *to give all diligence to make our Election ſure.* And why did our Saviour bid his Diſciples *Rejoyce that their names were written in the Book of Life*, if they could not know it? Again every Article of our Chriſtian Faith doth confirm the truth of this Doctrine; where we are taught to believe the Catholick Church, and that we are of the number of God's people: we believe the pardon of our ſins, and that we ſhall have Life Everlaſting.

1 Pet. 2. 20. Joh. 10. Rom. 8. 16. Luke 10.

Now then we ſee how little we are beholden

den unto the Church of *ROME*, who holds that we may not be certainly perſwaded of our ſalvation but muſt only hope well. Did not *Job* know it? Did not *Paul* before know it? Then let not man doubt of this, that the Children of God may and do know it, that they ſhall be ſaved. And therefore let us believe this doctrine and embrace it: and withal let us abhor the Doctrine of the Church of *Rome*, which is contrary to the Goſpel of Jeſus Chriſt. For what comfort can any Chriſtian have, till he knows that he is the Child of God? how ſhould we dare to call upon God? How can we be at peace with our ſouls? With what comfort can we perform obedience unto God, except we find this bleſſed perſwaſion, that our names are in this Book, and that we be the elect and choſen of God?

Job 19. Rom. 8. 4, 1.

Secondly, Now the next queſtion is, How any man or woman may come to this certain knowledge whether his name be written in this Book, and how he may confidently be perſwaded whether he be the child of God, or no? And this you ſee is matter of no ſmall moment; but ſuch a thing that concerns our Souls very nearly, and therefore let us be very careful to liſten unto it, that we be able to prove our ſelves, whether we be in the Faith or no, whether we be the Sons of God or no; and ſo whether we ſhall be ſaved, or not. Oh it is a matter of endleſs comfort to Gods Children, when they know this, that they be the Children of God, and that eternal life belongs unto them; it will ſtir them

2 Cor. 13

up

up to obey God with joy and chearfulneſs all the days of their life.

By what means we may come unto this Knowledge. Deut. 25.

Now there be two ways to know it: One is by aſcending up to heaven into the Privy Council of God, but this is a dangerous way, and not to be attempted by any man, becauſe *Secret things belong to God, but things revealed to us and our Children; and his ways are paſt finding out.* And therefore this way no man dares aſſay.

Beſides this, there is yet another way to know this, and that is by deſcending and looking into our ſelves, and by certain marks and teſtimonies in our own hearts, to prove that we are in the number of Gods Elect: For as *Solomon* ſaith, *As water ſheweth face to face; even ſo the heart ſheweth man to man:* Even as a glaſs ſheweth what a mans face is, ſo will a mans heart and Conſcience ſhew what he is in the ſight of God. Then, if you would know whether your names be written in the book of life, that is, whether you be the Elect of God, and heirs of Eternal Life, you muſt now enter into your own Souls; *Prove your ſelves,* and you ſhall certainly know whether you ſhall be ſaved, yea or no. For if thou find in thee the true marks and notes of Gods Children, thou needeſt not fear but that thy name is in this Book, and thou ſhalt certainly be ſaved: But as for wicked and prophane men and women, that make no Conſcience of ſinning, they ſhall, in ſpight of their teeth upon this examination, utter this doleful tune; *I am a ſinful wretch,* I know not what will become of my poor ſoul at the

Prov. 29.

2 Cor. 15.

day of Judgment. And therefore that we might in ſome meaſure try our ſelves, and judge whether we be in this Book, and ſo ſhall be ſaved, let us ſearch out of the Holy Word of God ſome certain marks of Gods Children.

Marks of Gods children by the Spirit.

The firſt mark whereby we may know whether we be elected or not, is the inward teſtimony and witneſs of Gods Spirit: *Ye have not received the Spirit of bondage to fear again, but ye have, &c.* Whereby St. *Paul* tells us, that wicked and ungodly ſinners, which have not the Spirit of God to guide them, but live in ſin, have only the Spirit of Bondage, they have no true peace in their ſouls: But they that be the Children of God, have the Spirit of Adoption, which ſeals unto our hearts the aſſurance of Adoption and Election, and doth make it known unto us, that we are the Sons of the Almighty; *For his Spirit doth witneſs to our Spirits, that we are the Sons of God.*

Rom. 8. 15.

Rom. 8. 16.

And that no man might deceive himſelf; and think he hath the teſtimony of the Lords Spirit, when he hath it not: Saint *Paul* gives two moſt excellent Notes, to know whether we have the Teſtimony of the Lords Spirit, yea or not; it makes us cry, *Abba Father.* Where the ſpirit of the Lord doth witneſs to any mans Soul, that he is the Child of the Lord, it will make him cry unto God, and even fill Heaven and Earth with crying and tears, with ſobs and ſighs, for the pardon of his ſins, as *David* did, who in the ſincerity of his heart, humbly confeſſed his ſins unto the Lord,

Rom. 8. 15.

Lord, and left it unto poſterity to be ſaid and ſung in the Church for a Teſtimony of his unfeigned repentance, and he which hath not this in him, that he cannot cry unto the Lord for the pardon of his ſins, this man cannot truly aſſure himſelf that he is the child of God; and though men ſay they hope to be ſaved, yet (alas) they ſeldom or never pray unto God for the pardon of their ſins, but careleſly paſs them over, if they be troubled for them, with good company and paſtime; juſt like a man that hath burnt his finger, puts it into cold water, which for a time aſſwages it, but pulling it out again, it inflames and burns the worſe.

Secondly, If we find the Teſtimony of Gods Holy Spirit, that we are the children of God, it will make us not only to be earneſt with God for the pardon of our ſins, but it will make us cry *Abba Father*, that is, it will make us bear the tender affection of a dutiful and obedient Child, ſo as we ſhall be afraid to offend ſo loving a Father; not ſo much for fear of the puniſhment due for ſin, as for offending ſo loving a God, who hath loved us from the beginning. And therefore all thoſe which delight in ſin, and are not afraid to offend God, ſurely they can find no aſſurance that they are the children of God. And therefore if you deſire to be aſſured that your Names be in this Book, labour to find this Teſtimony of God's Spirit, to witneſs unto your Souls, that you belong unto God, and labour to be earneſt in prayer unto God, for that is a ſpecial work of God's Spirit. 1 Cor. 2. 20.

2. By the Word.

The ſecond means whereby we may know whether our names be written in the book of Life, is by the Word of God; For the Word of God tells us, *whoſoever believeth in Jeſus Chriſt ſhall be ſaved.* But the child of God hearing this promiſe, opened and applyed by the Miniſtry of Gods Word, is able to ſay, I believe, and am able to apply this promiſe to my ſelf. For a man that hath faith, knoweth that he hath it: And therefore can ſay, ſeeing I believe with all my heart, ſurely I know I ſhall be ſaved.

3. By the Fruits of Election.

Thirdly, Beſides the bleſſed Teſtimony of Gods Spirit, which cannot deceive, and the Witneſs of the Word of Truth, we may know our Election by the fruits and effects thereof. As we ſay, a man is alive, ſo long as we ſee him breath; and can judge of the Tree by the Fruits: Even ſo by the effects of Election, we may know whether our Names be in the Book of Life, or not. Now the Fruits of Election be ſet down by the Holy Spirit, that all men may be able to examine and try themſelves, and know whether they be ordained to life, or not. *Whom God predeſtinated, them alſo he called; and whom he called, them he alſo juſtified; and whom he juſtified, them alſo he ſanctified.*

Rom. 8. 38.

1. Calling
2 Juſtification.
3. Sanctification.

Where we may behold the marks of our Election; for all that be elected unto Life Eternal, and be written in this Book, they be firſt, *called*, ſecondly, *juſtified*, and thirdly, *ſanctified.* So then, if you would know whether you be elected to life, look to thoſe three effects of *Election.* Art thou *called?*

Art

Art thou *juſtified?* Art thou *ſanctified?* Then ſure thou art *Elected*; but if thou haſt not theſe three, then thou canſt not aſſure thy ſelf of thy ſalvation.

So then the firſt fruit of our Election is our Effectual calling: When as God doth by the preaching of the Goſpel call us out of the World from our old ſins, to be of the number of his People, to live as his Children: As he did call *Samuel* three times, ſo *Samuel* did anſwer, and left his bed: And likewiſe as he did *Paul* when he went to perſecute the children of God at *Damaſcus*; and ſo likewiſe he did *Matthew* from the receipt of Cuſtom: So he did call *Peter* and *John* from fiſhing, and made them to be fiſhers of men. At this call being amazed, *Paul* fell to the ground; and it was the happieſt fall that ever man had, for as one ſays, he fell a Jew, and did riſe a Chriſtian. 1. Calling.

Again, when a man cometh by the preaching of the Word, to ſee his ſins, and Gods anger for them, he diſlikes them, is grieved for them, bewails them, and begs pardon for them, and begins to become a new man, to believe in Chriſt, to ſeek after Gods Kingdom, as *Nicodemus* did. He which findeth the effectual calling in him, may aſſure his ſoul that he is predeſtinated to Eternal Life. But we muſt take heed that we deceive not our ſelves with an outward calling. For our Saviour ſaith, *Many are called, but few are choſen.* Many do hear the word of God with the ear, but we muſt labour to find the Spirit of God to preach unto our ſouls, to apply Matt. 22.

ply the Word of God unto our Conſciences, to believe in it, and to obey it; this is that which is found in every Chriſtian, and that which aſſures him of Eternal Life and Salvation, and therefore they which live in their old ſins, as blind, ignorant, and prophane as ever before. (Alas!) how can they think to be ſaved, ſeeing God chuſeth none, or ſaves not any but whom he calls effectually by the Goſpel, and ſevers from the reſt of the World?

1 Theſſ. 2. 12.

Secondly, The fruit of Election is Juſtification, *For whom he predeſtinated, them he called; whom he called, them he juſtified*, &c. So then here is another token and mark to know whether we be Elected, namely, our *Juſtification*. Now this is a ſpecial grace of God, to juſtifie a poor ſinner that muſt be ſaved; and whoſoever is not juſtified, cannot be ſaved. *Juſtification* hath two parts: Firſt, the pardon of ſin, Secondly, the imputation of Chriſts Righteouſneſs. For before a man can be juſtified, he muſt repent him of his ſins, know them, hate and abhor them, and beg the pardon of them, and then Chriſt Jeſus will aſſure us of the pardon of them. And therefore if we would know whether we be juſtified or no, we muſt look whether we have truly repented; yea, and have been truly humbled for our ſins, and got the pardon of them all. Secondly, that we may be truly juſtified, we muſt have a true Faith in Chriſt Jeſus, to lay hold upon him, and to wreſtle with him, as *Jacob* did with the Angel, and not let him go till he hath given

2. Juſtification.

Parts of Juſtification.

ven us a bleſſing, to be perſwaded and aſſured in our ſouls, that Chriſt dyed for us, ſhed his Blood for us, obeyed the Law for us, and will cover all our ſins and treſpaſſes in his Righteouſneſs.

So then, mark the Concluſion; where there is obedience and repentance, there is remiſſion of ſins; where there is remiſſion of ſins, there is Juſtification; and where there is Juſtification, there is ſalvation. And this we muſt acknowledge not to have by Nature, but by Regeneration, which is wrought in us by Jeſus Chriſt, being the Author and Finiſher of our Faith and Salvation; and we muſt alway confeſs, that all the benefits and means of our Salvation we have received from him; and it is he that hath ſeparated us wretched ſinners from the World, by an outward Vocation, and inward illumination of his Holy Spirit, which hath already kindled Faith in us, through the hearing of his holy Word: It is by thy Grace that we believe in thee our Saviour; and let us beg at Gods hands, that our Faith fail not, but that he make it perfect, that we may be juſtified and glorified in the day of the Lord Jeſus. And on the contrary part, where there is no repentance, nor obedience, there is no remiſſion of ſins; where there is no remiſſion of ſins, there is no juſtification, and where there is no juſtification, there is no ſalvation.

Note. well.

No ſalvation without Repentance.

O then, what ſhall become of thoſe that live in ſin as *Pharaoh* did, and as *Dives* did, and as the rich man, which ſaid to his Soul, *Soul take thine eaſe, for thou haſt goods laid up*

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up for many years: Theſe men truſted more in the Creature than in the Creator; More in their Hoſt, and Strength and Riches, than in the Living God: Theſe are ſuch which delight in ſin, and never as yet could ſhed one tear for their manifold and grievous ſins; they cannot find themſelves to be juſtified, they can have no pardon of their ſins, ſo long as they live in ſin, and therefore if you would know whether you ſhall be ſaved or not, labour firſt of all to repent, and to lay hold on Chriſt by Faith, that ſo he may cover your ſins in his blood.

2 Theſſ. 2.23.

Sanctification conſiſts of two parts.

The third fruit of Election, is *Sanctification*: And this is a ſpecial mark of Gods child to be regenerate, to be ſanctified. Now Sanctification ſtandeth in two parts. Firſt, they muſt dye unto ſin: Secondly, they muſt riſe to Righteouſneſs, and labour to know Chriſt, and the vertue of his Reſurrection; And Chriſts Reſurrection muſt be our Regeneration, and our Regeneration muſt be our Reſurrection from ſin and iniquity. And would you know then aſſuredly, whether their Names be written in the Book of Life! Look unto your hearts, if you find that you are ſanctified, if you hate your old ſins and former evil ways, if you love vertue, and delight in holy duties, then it is a certain token that ye belong unto God. *For there is no condemnation to them that are in Chriſt Jeſus.* But if you do ſavour of the things that are of the fleſh, and deſire the Garlick and fleſh-pots of *Egypt*, lying in old ſins, as drunkenneſs, and the like: Why then certainly you have no aſſurance of Salvation, that you can be ſaved,

Rom.8.1.

but

but you moſt rehearſe this dreadful ſaying, *I know not what ſhall become of my poor Soul, whether I ſhall be ſaved, or damned.* Nay, if thou live in ſin, thou mayſt juſtly fear that thou art a fire-brand of Hell; for *He that is born of God ſinneth not*, 2 John 5. 18. *And let every one that calleth upon the name of the Lord, depart from iniquity*, 2 Tim. 2. Thus to dye to ſin, and to live in Righteouſneſs, is a ſure token that we belong to God. Thus you ſee how a man may come to know whether he be elected, and ordained to Life, or not: Now let us ſee what uſe ariſeth hence.

Uſe 1. For comfort to the Godly.

Seeing God hath this Book of Life, in which be written the Names of all thoſe that ſhall be ſaved and none of them ſhall periſh: Hence proceeds endleſs comfort to all God's Children; if thou find that thou art the Child of God, and thy Name is written in Heaven, nothing can hurt thee: Though thou be poor with *Job*, ſick with *Hezekiah*, in priſon with *Joſeph*, haled to death with thy Saviour Chriſt, yet nothing can hurt thee; nay all the gates of Hell cannot prevail againſt thee: no damnation can come unto thee: *For if God do juſtifie, who can condemn?* Rom. 8. 34. For at the day of Judgment, Chriſt Jeſus will take his Book of Life, and call us ſaying: *Come ye bleſſed, &c.* So as we ſhall not come to a terrible Judge, but to a moſt loving Saviour.

Uſe 2. For inſtruction.

Secondly, ſeeing it is ſo excellent a thing, to have our names written in this Book, to be the Elect Children of God; we ſhould labour for this above all things in the World, for without this, we can have no ſound comfort

fort, either in this life, or death. And therefore our bleſſed Saviour bids us in the Tenth of *Luke*, Not boaſt our ſelves of Learning, of Wiſdom, of Riches, whereas theſe are but vain things; but *to rejoyce that our Names be written in Heaven.*

This ſhews the neceſſity of Chriſtian obedience.

Thirdly, Seeing God hath a Book of Life, and hath written down the very names of every man and woman that ſhall be ſaved, and hath withal ſhewed us the way that leads unto life, and unleſs we walk in this way, we cannot come unto it; it is our wiſeſt courſe for to walk in the way that leadeth to life, in the practiſe of Godlineſs. We are fair veſſels of honour, and therefore muſt live *ſoberly, juſtly, and godlily in this preſent world.* Not to ſerve ſin and Satan any longer, but labour to die to ſin, before we die unto Nature, and bury ſin before it bury us; for the iſſues of ſin, I will aſſure you bring nothing but vexation and ſhame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walk from ſtrength to ſtrength, from virtue to virtue, from one degree of perfection to another, till at length we appear perfect men and women before the Lord, and there reap the happy reward, even the fruition of all goodneſs, and that for evermore.

Tit. 3.

The Great ASSIZE.

The Third Sermon.

Rev. 20. 12, 13.

12. *And the dead were judged out of thoſe things which were written in the Books, according to their works.*

13. *And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead that were in them; and they were judged every man according to his works.*

CONcerning the Book of Life, we have heard already what is meant by it; namely, the Counſel and Decree of the Almighties Election, whereby he hath choſen certain men and women from out of the lump of mankind, upon whom he will beſtow Eternal Life.

Secondly, We have learned that a man may, nay, every Chriſtian Man and Woman ought to be aſſured that his *Name is written in it.*

Thirdly, We did ſet down ſome marks out of the Word of God whereby a true Chriſtian may be aſſured he is Elected; Namely, Rom. 8. 16.

Firſt, The Teſtimony of Gods Spirit, which cannot lye.

Secondly,

1 Cor. 12.

Joh. 3. 1.

Secondly, By the fruits and effects of Election, as *Vocation*, *Justification*, *Sanctification*, Love of the Brethren, and Obedience unto all the Commandments of God. And therefore it stands us all in hand to labour to get assurance of Election, else we cannot be saved, *Luke* 10. 20. And without it we can have no true joy unto our Souls. Surely mens careleſneſs in this point is great, Nay, their care is to make their Lands and Leaſes ſure, which condemns them for their want of care in this point.

After what manner all men ſhall be judged.

Now St. *John* proceedeth in the deſcription of this laſt Judgment, even as it was declared unto him in a Viſion, in an Iſland in a place remote: It was neceſſary to have it there; for being ſo private and free from company, his Soul might the better be fitted with contemplation to receive the power of God: For when humane help is fartheſt off, then God is moſt near to his Children. And then Saint *John* ſheweth after what manner we ſhall be judged: *Even according to thoſe things written in the Book, according unto our works.* You have heard before, *That he ſaw all, both great and ſmall ſtand before God.* None ſhall be wanting, or abſent themſelves. Now it might be wondred how ſo great a multitude ſhall be judged, how every mans Book ſhould be read, and every mans Conſcience ſhould be tryed. For we ſee what a long time it holds our Judges here, to try a few perſons; ſuch calling for Evidences, ſuch producing of Witneſſes, ſuch preferring of Indirements, *&c.*

But

But St. *John* ſaith, that it ſhall not be ſo here, for all muſt proceed according to the written Records. *And according to thoſe things which be written in the Book.* So as when Chriſt Jeſus the great Judge ſhall once ſit upon the Throne of his Glory attended by his holy Angels, then ſhall the Book of every man's Conſcience be opened, and then they ſhall afreſh call to mind their former ſins which they committed ſo freely and willingly, running into ſin without remorſe or fear, even as a Horſe that ruſhes into the Battle.

Parts of the Text.

In theſe words we are to obſerve three ſpecial points.

Firſt, Who they are that muſt come to this Judgment; namely, the *dead*: Even they which have lain many a thouſand years rotten in the Grave; and then likewiſe let us obſerve, that God would have us certain of the laſt day of Judgment, firſt, *for his Glory*; ſecondly, *for our comfort*, thirdly, *for to retain us in fear of him*; fourthly, *that all might be inexcuſable.*

Firſt, God would have us certain of the time, Firſt, to exerciſe faith and patience: Secondly, to bridle our curioſity. Thirdly, to contain us in our duty; therefore ſaith the Apoſtle, *Be ye always ready; for in ſuch an hour as ye think not of, the Son of man cometh.*

Secondly, The means whereby they muſt be tryed; even by thoſe things which be written and recorded in their Books, which is their Conſcience.

Thirdly, The touchſtone of this Tryal: namely the Word of God: And firſt of the Perſons.

It

1. Who are to be judged.

It is not to be doubted, but that St. *John* meaneth that all must come to judgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* It is to be observed, that he names so expressly the dead: even those that have lain rotten so many thousand years, must come to judgment, they must be called to account, their old sins must be now brought to light, for these are the wicked thoughts of many carnal men, that when a man is dead, he is well! then all his sins die with him, he is forgotten, and his sins are not spoken of. But Saint *John* saith here, that even their dead must come to Judgment, even their old sins must come to light, and they must answer for them. It is nigh six thousand years since *Cain* slew his brother, yet this sin of his is not forgotten; though *Cain* be dead long since, yet his sins are not dead: No, no, *Cain* shall one day come to account for his sin. *Judas*, which did for lucre sake sell and betray his Master many hundred years ago, is dead and gone; but at this day he shall be called to account.

Gen. 4.

Mat. 2.

So in these our days many men think when they die, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly means he groweth in wealth: when he dieth he thinks he shall never hear of his sin again. So the Drunkard, Swearer, Prophaner of the Lords Sabbath, *&c.* they are perswaded that death will end all their misery, and that they shall never come to judgment, but

but they are deceived: and to prove the ſame Chriſt ſaid to his Diſciples, *Be of good cheer, though the world hate and revile you for my ſake*: yet he told them, *for thoſe ſufferings here on earth, that they ſhould ſit upon twelve thrones, and judge the twelve Tribes of* Iſrael. A ſhadow whereof we have in theſe our earthly Judgments, whereas you ſee the Juſtices, and men of account ſit with the Judge: not that they have to do with pronouncing ſentence, or with the Judgment; but that amongſt the reſt, it is a token to them of honour and dignity in the ſight of the people: according to which meaning we read, *Luke* 13. 28. *That there ſhall be weeping and gnaſhing of Teeth*, when the ungodly which had no conſcience in them while they lived, nor once thought of his giving account; ſhall ſee *Abraham*, *Iſaac*, and *Jacob*; meaning thereby all the godly, and Faithful, and all the Prophets in the Kingdom of Heaven; and themſelves thruſt out of doors, and Heaven Gates ſhut againſt them; being in that caſe *Dives* was, who being in Hell, beheld *Lazarus* in *Abraham*'s boſom, himſelf crying out for one drop of water to cool that unquenchable heat which he ſuffered, and could not obtain it. Then ſhall theſe wicked Worldlings which ſet their hearts only on their riches, pleaſures and preferments, when they ſhall behold the righteous ſtand in great boldneſs and chearfulneſs, be grievouſly terrified with horrible fear, and wonderful amazement, and then ſhall their conſciences accuſe them, and their minds change within them, and ſigh with inward

Mat. 19. 20.

inward grief, and say within themselves,
Wisd. *These are they whom sometimes we have in derision*, these are they whom we wronged in their Estates, these are they whom we so much oppressed and scorned; as indeed who are more derided in the world, than they that be well disposed, and to their power live after his Commandments, and in the fear of God? *These are they whom we had in derision*, and in
Wisd. a parable of reproach, and said to our selves, *We Fools thought their lives madness, and their ends without honour: But now how is it that they are counted amongst the Children of God, and that their portion is amongst the Saints, and that they are so highly in Gods favour? thereof we have erred from the way of Truth: and the light of Righteousness hath not shined unto us: and the Sun of understanding rose not upon us: We have wearied our selves in the way of wickedness and destruction: and we have gone through dangerous ways, but we have not known the way of the Lord, nor lived in his fear, nor have we diligently walked with upright Consciences before God and Man.* Ah (poor souls) it were well with them indeed, if death might have ended their woful misery: But alas, alas Death is even as a wide Gate, to let them have some passage to endless wo and misery. For when they be dead and buried their sins do not dye with them, their misery is not then ended: O no, then begins their misery and torment. Oh it were good they might have no more being after Death; it had been good for such men if they had never been born; or being born, that they had been

been rather Toads or Serpents, for in Death theſe have an end ; but it is not ſo with the wicked and ungodly ſinner ; for when he is dead and buried, even then begins his greateſt woe and miſery ; for the Sinner that is dead many thouſand years, muſt for all this come to Judgment. And therefore thou that liveſt in ſin, in Adultery, or any other ſin whatſoever, remember, that though thou dye, yet thy ſins dye not with thee. No, no, both thou and thy ſins muſt one day come to Judgment. *Solomon* ſaith, *Remember O young man, that for all this thou muſt come to judgment.* Thy old ſins and thoſe which thou haſt committed in ſecret, they muſt now come to light.

Uſe 1.

Seeing that the dead muſt come to judgment, that have lain many hundred years in the Grave, and then their old ſins, and ſecret ſins muſt come to light ; Oh let us then watch over our lives, and have this ſtill in our minds ; well, though I dye, and rot in the Grave, yet my ſins ſhall not dye, my evil ways cannot be forgotten, they muſt come to light, ſo that we may never dare to ſin, thinking, as many do, that when they be once dead, they muſt never come to an account for their ſins. But St. *John* ſaith here, *That the dead were judged*, even thoſe whom we forget, and whoſe ſins we would think ſhould never be called to account, even they muſt come to a reckoning : *For God will bring every work unto Judgment, with every ſecret thing, whether it be good or evil*, Eccleſ. 14. 12. which will be a terror to the wicked : But

Teacheth men to dread ſin the worker of all their woe.

Obser.

But the Saints of God are not afraid of
Tribunal, or Judgment-Seat; but in the
et of a good Conscience they comfort the
selves in Jesus Christ. God punisheth
sins in strictness of right, but hath mercy
deriving the punishment from us in
Christ.

In the next place St. *John* tells us how
shall be tryed, and according to what
dence, sentence shall be awarded; name
according to those things written in
Books. Here is the Evidence, here is
Witness to be produced; for a mans
ence shall be even as a Thousand
Now what is here meant by the Books,
have heard already; namely, the
Conscience of every man and woman. Sa
the *Samaritan* woman, *Behold, come and see a*
man which hath told me all things which I
done. Just so will our Consciences witness
gainst us; thy Conscience is the Book
the Evidence: Again, the things that be
ten in these Books, I told you they be all
evil thoughts, words, and works; not
ly our gross sins, as Murther, Adultery,
kenness, *&c.* But in our Books is recorded,
ven our idle and vain words, every idle
filthy thought, our close and our secret
nay, our whispering and covert sins; such
sins will then be brought to light, which
we have almost forgotten, and even strive
hide them from thee which art the
God. While we lived, we sowed our
and idle thoughts as a Husbandman doth
seed, which will one day rise up again

ch we long agoe thought had been forgot-
and entombed. Mans Conſcience is
ds Regiſter, as one day will appear plain-
and evidently to our ſorrow; we ſhall hear
ain of every light tranſgreſſion, and idle
rd that we do but whiſper againſt our neigh-
ur; and by theſe ſentences muſt proceed,
d according to our deſerts muſt Judgment
e awarded.

Now then, thoſe which have good
oughts, yea, and holy things written in
eir books, they be bleſſed and happy, for
ey ſhall not be aſhamed; nay, they ſhall
glad to have their books laid open, that
eir *Obedience*, *Repentance*, *Faith*, *Love*,
al, *Patience*, *&c.* might be known and
me to light. But woe then to all filthy Sin-
ers, Adulterers, *&c.* For the reward of theſe
s is death, the wrath and curſe of God
r ever,

But when our cauſe cometh to be tryed
fore God, from whom nothing is, nor can
hid, and unto whom nothing can be ſecret,
hen no excuſes can prevail; to ſay, *I have
arried a wife and cannot come*, *or I have
ought this Farm*, *or that yoke of Oxen*, I
ray you have me excuſed from this Tryal:
o, all theſe ſhall not ſerve the turn, come,
ou muſt ſtand naked before the Judge; then
o perſwaſion can prevail, neither any de-
ices help us, or blind the Judge. Our firſt
arents, when God called them to Tryal for
anſgreſſing his Commandments; and when
ey fled from God, and hid themſelves,
although they were ſtill in God's preſence,

but foolishly they thought otherwise; how did they answer for themselves, but by excuses; *Adam* speaks for himself, and says, *The woman which thou gavest me, gave me of the Tree, and I did eat.* The Woman likewise, she thinks to escape by that means: *Eve* saith *The Serpent beguiled me and I did eat.* Likewise when King *Saul* had disobeyed Gods Commandment, turning after the prey; being called to account, he deviseth a currant excuse, and saith, Yea, *I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought* Agag *the King of* Amalek, *and have destroyed the* Amalekites: *But the people took of the spoil, Sheep, and Oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord.*

Gen. 3. 12

Amongst these may *Pilate* be reckoned, who against his own Conscience condemned Christ to death, and yet would excuse himself as though he were innocent in the cause: *When* Pilate *saw that, he took water and washed his hands*, saying, *I am innocent of the blood of this just man*: All this shall not serve the turn, their excuses must not free them, for their consciences tell them otherwise; no fair glozing tale shall then be heard, but the plain and naked truth shall be heard, and our own consciences shall testifie against us; and we shall not be able to answer one word of a thousand; we shall be forced to confess our mis-deeds, and can keep back nothing, for all must be manifest: And we shall not find as it is in this world, when upon the humble confession

confeſſion of our ſins to God, we may cry for pardon and hope to be forgiven; but then ſhall our confeſſion be to our open ſhame, confuſion and endleſs deſtruction: Yea, all the Nations and people of the world that ever have been, ſhall be gathered before the preſence of this Judge, and their witneſs in their boſoms. And the reaſon why they ſhall appear, is, that they may be called to an account of their Stewardſhip; and after tryal of their cauſe he ſhall ſeparate the one from the other; the juſt from the unjuſt, the godly from the ungodly, the Sheep from the Goats; for ſaith St. *Matthew*, *He ſhall ſend forth his Angels with a great ſound of Trumpets; and they ſhall gather together his Elect from the four Winds, and from one end of Heaven to the other.* Whereby may be perceived, that both the good and the bad ſhall be gathered into the preſence of the Judge, and then ſhall juſt men ſhine as the Sun, and ſhall be as it were quit by Proclamation, *Come ye bleſſed*, which maketh the Apoſtle St. *Paul* to break out into theſe words, *Herein is the love of God perfect towards us, that we ſhould have boldneſs at the day of Judgment*: Therefore do the godly make their prayers in an acceptable time, and wiſh that this day may come ſhortly. *Come Lord Jeſus, come quickly.* This is a comfort to the righteous man, when his conſcience ſhall be found blameleſs in this day of Tryal. Mat. 24. 31.

Seeing that here is the Evidence, and by the things written in our Book, in our Conſciences, we muſt be arraigned; and ſeeing

in our books be recorded all that we do, and our words, thoughts, and deeds, and that we must answer and give, and make up our last account to this great Judge, and for every idle word give an account; what account shall those give who have been idle hearers and idle doers of his Word?

1. For instruction.

First, It must teach us above all things to look to our Books, our Consciences, to keep them very fair and clear, that our books of account be in a readiness; for our Consciences shall either excuse or accuse us at that day.

Therefore the greatest burthen a man can bear, is the burthen of his own sin lying upon his Conscience, and pressing it down without any assurance of pardon, and so by consequence *David* accounts that he is blessed who is eased of the burthen of his sins. Let them that fear the Lord, and love their own Souls health, give all diligence to make sure the remission of their own sins; avoid hardness of Heart, drowsiness of spirit, and a conscience which is searen, as it were, with an hot iron, which causeth the fearful Judgment of God, and then at the last receives according to that he hath done in this life, whether it be good or bad. All must appear, saith St. *John*, and if all of us, then every part of us both Souls and Bodies, must be presented at this Tribunal.

This was the care of the blessed Apostle St. *Paul*, *Acts* 24. in regard of this, That we must all come unto Judgment, and our consciences must be laid open, and we judged

d according to the things that are therein ecorded; this made that holy Servant of God, to take all poſſible pains to keep a clear Conſcience before God and Man. O Acts 24. that we could imitate this bleſſed Apoſtle, that ſeeing we muſt all come to Judgment, ſeeing our books, even our Conſciences muſt be opened and diſcloſed, that we muſt receive ſentence of Salvation or Damnation, according to the things written in our books: Oh that we could labour and endeavour, that no filthy ſins might blot our books, but that we could keep them clean and fair in the ſight of God. It ought to perſwade us all, above all things in the world, to look unto this, to keep the book of our Conſcience, fair: *For if our Conſciences do accuſe us, God is greater than our Conſciences, and will much more condemn us.*

Secondly, Seeing that ſentence muſt paſs according unto the things written in our books, and thoſe be not only the groſs ſins of the world themſelves, but even the vile and unclean thoughts of our hearts, even theſe muſt come to Judgment; then let us alſo be careful to avoid, not only the outward actions themſelves, but even thoſe unclean thoughts of ours; for even they muſt come to Judgment. Alas, many men think thoughts are free, and they ſhall never be arraigned for their vile and ungodly thoughrs: But St. *Paul* ſaith, *Thoughts ſhall either excuſe or accuſe us.* And whoſoever doth truly repent, they do repent even of their vile and ungodly thoughts; for if we had no other ſins

Uſe 2. This teacheth us to avoid all ſin and the leaſt evil.

Rom. 2. 2.

written in the Books of our Consciences, even our sinful thoughts, even they were nough to condemn us both body and So for evermore.

Neither may we content our selves, think we are in a good case, if we can s like the proud Pharisee (which did justifi himself before God and man) *I am no Drun kard, nor Fornicator, no Extortioner, &c.* No let us look to our own Book, that there b not so much as an idle word written there that hath not been blotted out with the tear of true Repentance, for even they must come to Judgment, as our Saviour saith, *I say unto*

Mat. 9. 26 *you, that for every idle word that men shall speak they shall give an account thereof at the day of Judgment.*

Rev. 28. Mat. 25. And that we might know in particular, what is written in our Books, St. *John* saith, *That we shall all be judged according to our works.* So it is 2 *Cor.* 5. 10. *We must all appear before the Judgment-Seat of Christ, that every man may receive the things which are done in his body, according to that he hath done whether it be good or evil.* We shall be judged, and receive reward according to our works, if thy works be good, then life, glory and salvation, but if thy works be evil, then death, destruction, and damnation. Good works, although they cannot merit, yet they will shew that faith which lay in the heart. So when an evil man dies, as *Dives*, his evil works go with him, his galled conscience will not leave him, neither in life nor death. Wherefore this day of Judgment

may

may well be called the day of Revelation, when all that is now hid shall be revealed and made known. Here on earth many things are kept close, hid, and hudled up; but God shall lighten all things that are hid in darkness, and make the Counsels of the heart manifest, 1 *Cor.* 4. 5. And at that day God shall judge the secrets of men by Jesus Christ, *Rom.* 2. 16.

Hence then we see, that all men and women shall be tryed at this dreadful day, even by their Works, either they shall be acquitted and absolved, or else condemned by their works: For though no man can merit life and salvation at the hands of God by his works, yet we must know, that Judgment shall proceed at the last day according to their works. If thy works have been good, just, holy, and pure, then thou shalt receive life, happiness, glory, salvation, but if thy works be found to be wicked, unjust, and ungodly, then nothing else but Death, Hell, and Damnation belongs unto thee for them. God told *Adam*, *In the day thou eatest of the Tree of Life, thou shalt surely die the death.*

Doct. Men shall be judged according unto their works.

Our Saviour teacheth us, that a cup of cold water shall not go unrewarded with him at the last: And of *Cornelius* it is said, that his prayers and alms are come up for a memorial before God. And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous to forget your works and labour of love, &c.* And as in regard of the godly, sentence shall be awarded according to their works: So likewise in regard of the wicked,

Mat. 10. 12. Acts 10. 4.

Psalm 50.

Use 1. This teacheth us to be rich in all good works.

These things hast thou done, &c. And again, *was hungry and ye fed me not*, &c.

Well, what should this teach us, seeing we must all receive sentence, even according to our works? Surely it ought to move us above all things in the world, to labour to abound in all holy Duties and Graces of God's Spirit, in Knowledge, Faith, Repentance, Love, Zeal, Cloathing, Feeding, and Lodging the poor Members of Christ; for according to our works, so shall our reward be: And though our works can merit nothing at the hands of the Judge, yet he being a most bountiful and merciful Saviour will crown his own Works in us, and reward them in his mercy, though we merit nothing. Dost thou relieve a poor member of Jesus Christ? Dost thou give a cup of cold Water to a Prophet or Minister of the Word of God? Christ doth promise thee of his truth, he will not let thee lose thy reward. True it is, a cup of cold Water is a mean gift, and far from any merit; yet Christ saith, *Verily, verily, of a truth thou shalt not lose thy reward.*

O how should this perswade all of us to labour to abound in all holy duties, to be liberal and bountiful to the poor afflicted members of Christ, seeing our good Works, *though they cannot merit, yet they shall be rewarded*; *they shall not be forgotten in the day of Judgment*? They be sweet and blessed Companions; when all our friends can do us no good, they will bring endless peace and comfort to our souls.

Again, It ought to terrifie us all from evil works,

works, and ungodly ways; from Whoring, Drunkenneſs, Uncleanneſs, and every evil way: For if we be full of theſe, and theſe be found written in our books; Oh then! wo unto us when theſe books ſhall come to be opened; for then nothing but Death and Hell and Damnation belongs unto us. The remembrance of this latter day teacheth us, Firſt, the fear of God, not to ſin; Secondly, Faith in Chriſt to receive eternal life; Thirdly, Patience in Adverſity, becauſe after momentary pain ſucceeds everlaſting Joy.

And for to terrifie us from evil.

Here we ſee all that we have and enjoy in this world, what ſhall go with us when we die, what ſhall accompany us to the Grave; namely, at the terrible day of Judgment, our Conſciences and our works, nothing elſe ſhall go with us.

Doct. 2. Only our works accompany us unto the grave and in death.

And when thou dieſt, thou ſhalt not take any thing in the world with thee, but thy works, *which be engraven in the book of thy Conſcience.* Death will bar all the reſt. Thou canſt not take thy Gold and thy Silver with thee, nor thy Lands or Livings, Corn nor Cattle; all theſe muſt ſtay behind thee at what time thou dieſt; only thy Conſcience, thy book, and thy Works muſt go with thee: If they be good, oh bleſſed art thou, that ever thou waſt born, if they be wicked, filthy, and unclean, oh woe and ten thouſand woes, I ſay unto thy Soul for evermore.

Saint *John* plainly tells us, that both the quick and the dead ſhall hear the Trumpet, and be gathered together to Judgment: Firſt by the powerful voice of Chriſt, as in the

Joh. 5. 35

example of *Lazarus*. *Those that are in the grave shall hear his voice.* Secondly, by the Ministry of Angels that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kinds shall hear the voice of God: The Sea, Death, the Grave, the Fire, which time and nature consumed, shall render their dead and obey the voice of God, as at the Creation. The Godly shall not enter into Judgment of condemnation; but as in the particular Judgment, they are, so in the general Judgment, they shall be quitted: And as their souls at death, so shall their bodies be then absolved from mortality; they shall solemnly be inaugurated, and invested into the glory of their Saviour. Christs coming to Judgment ministers comfort to the godly, because he cometh to Judgment, who is able perfectly to free them from all misery, from terrour of Conscience, fear of Death, the Grave, the Devil, and Hell it self.

Use 3. This shews the folly of many in the world

Oh then what wonderful madness hath bewitched the hearts and souls almost of all men and women in the world? what do men desire? what do they hunger and thirst after? Surely for pleasures, profits, and preferments? for those they will run night and day, Winter and Summer, by Sea, and by Land; for these they spend all their labour, wit, and strength. Here is all that men desire, they care for no more. No account of Prayer in their houses, to read, to hear, and speak the word of God; nor desire to attain to Knowledge, Faith, and Repentance; no conscience

ſcience to live in the fear of God; little or no pity to the needy members of Jeſus Chriſt. Alas they never think of theſe things, but all their deſire is for the world. Ah poor blind ſouls! they imagine not, or they will not know that they muſt leave all theſe behind them; they muſt depart from them all: Thou canſt not take one piece of gold or ſilver with thee, but all muſt be left behind, only thy Conſcience, only thy Books, only thy Works muſt accompany thee. O then what madneſs is this to ſeek and hunt after ſuch things as cannot help us, nor ſtand us in any ſtead in the day of Judgment? Nay, if they be gotten wrongfully, by oppreſſion, uſury, extortion, or kept with a bad conſcience, they will be a terror unto us at the laſt day.

Let us then look to our ſelves, let us not ſet our hearts too much upon theſe things, which cannot profit us in this hot fiery day of Tryal. Why ſhould we be ſo fooliſh to ſet our hearts upon that that cannot help us, nay, which we muſt leave behind us? and ſo improvident for the true treaſures which only will avail at that day?

Let us therefore enter into Covenant with the Lord to ſtrive againſt all ſin, eſpecially againſt the particular ſins and corruptions of our hearts and lives, wherein we have moſt diſhonoured the Lord, and have raiſed up moſt guiltineſs to our Conſciences, which will at the laſt condemn us, and let us hereafter carefully ſee our Covenant be kept and continued as much as in us lyeth; and let us remember

Nehem. 9. 18.

member the words of the Prophet *Esdras*, in his second book, Chap. 7. ver. 32. *The earth shall restore those that have slept in her, and the most high shall appear upon the seat of Judgment, and miseries shall vanish away, and long suffering shall have an end, Justice only shall continue, the Truth shall remain, and unrighteousness shall bear no more Rule.*

O then I beseech you again and again seeing that nothing shall go with you into Judgment, but only your works, let us lay aside all immoderate care of the world; yea, and the things of this world, for these must stay behind us, and cannot help us in the Day of Judgment. Let us labour for better things, for durable Treasures, for a clear Conscience to abound in good works, in *Knowledge, Faith, and Repentance.* Let us take heed we be not found naked of these. O what a woful case are they in, that have nothing in the world to go with them to Judgment, but an evil heart, a galled Conscience full of uncleanness! Their state is most woful and miserable; it had been good for them that they had never been born.

Quest. Here may a Question be moved, how this saying of St. *John* can stand with that of our Saviour, *John* 3. 18. *He that believeth shall not come into Judgment; but he that believeth not, is condemned already.* Now then, if the faithful Children of God shall not come into Judgment, and the wicked unbelievers be condemned already, how saith he that all shall be judged at the day of Judgment?

Answ. I answer, it is true, that the faithful Children

dren of God ſhall not come into Judgment, that is, of condemnation : *For there is no condemnation, &c.* But God will pronounce that bleſſed Sentence, *Come ye bleſſed, &c,* As for the wicked, it is true, they be condemned already : Firſt in the decree and counſel of God, being Reprobates and Caſt-aways. Secondly, in the Word of God. Thirdly, in their own Conſciences they be condemned already, But the full manifeſtation of this Sentence ſhall not be until the day of Judgment ; and ſo we are to underſtand that ſaying of *Solomon*, Eccleſ. 3. *God ſhall judge the Juſt and the Unjuſt* ; the Juſt to Salvation, the Unjuſt to Condemnation.

Rom. 8. Wicked men are condemned already.

Now the third point that we propounded, is the touchſtone of this Tryal, whereby all mens thoughts, words, and works, ſhall be tryed. To this St. *Paul* anſwered, *At the day of Judgment, God ſhall judge the ſecrets of all mens hearts by his Goſpel*, Rom. 1. 16. *Our Thoughts, our Words, and our Works*, muſt be tryed by the Word of God, and that Thought, Word, or Work, that is not according unto the Commandments of God, is a very evil thought, a vile word, and a wicked work.

Seeing that all our thoughts, words, and evil works, muſt be tryed and examined by the ſacred Word of God, by the Law, and by the Goſpel, we have need to labour to know them and to be acquainted with them, that we might know what is ſin, and what is not ſin, good and bad, that ſo we may leave the one and do the other. O what a woful

ful case are they in, which are ignorant of the Word of God, ignorant men and women, without any knowledge; they know not what is good or evil. And therefore saith the Apostle *Paul*, 2 Thess. *That the Lord Jesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospel of Jesus Christ.* And therefore as you do love your souls, love the Word of God, labour to know it, and embrace it: if thou be ignorant of it, and will not yield obedience unto it, it shall stand against thee at the day of Judgment, when thou must be tryed by it, when perhaps thou wouldest wish that thou hadst but a weeks time here; nay, a days time to repent, but an hour's time to pray to, and make thy peace with God. Therefore, let us all labour to be instructed in it, read it, remember it, and lead our lives by it, as long as we live, for we cannot tell how soon we shall be called to give an account of our Stewardship; and whatsoever is done contrary to it, is sin: It must come to judgment, and the Word and our own Consciences will condemn us.

13. *And the Sea gave up the dead which were in her, and Death and Hell delivered up the dead that were in them, and they were Judged every man according to his deeds.*

YOU have heard in the 12 verse immediately going before, how Saint *John saw the dead, both great and small, stand*

before God, that is, all men and women ever lived, or ſhall live unto the end the World. Now here might a queſtion ariſe, how can this be? How is it poſſible that all men ſhould come unto Judgment? here have been many thouſands which have been drowned in the Sea, and the Fiſhes have devoured them; ſome have been ſlain in the fields, and the Fowls have eaten their fleſh; and many have been burnt, and their bones conſumed to aſhes. Then it is a very high point, a matter beyond all natural reaſon, that all the dead ſhould riſe again. Men that have been drowned, and Fiſhes have eaten them, and men perhaps again have eaten the Fiſhes, and they have been burnt to aſhes; their aſhes have been ſcattered who knoweth whither? How then is it poſſible for them to riſe again?

Indeed the prophane Atheiſt, and Beaſtly Epicures, are not aſhamed to ſay that there ſhall be no reſurrection, but when a man dies, there is an end of all his joy, and all his miſery.

But that the dead ſhall riſe again, is an Article of our Faith: *We believe the Reſurrection of the dead*; and we know it is a ſpecial point of Gods glory, in mercy to reward his poor children, and in juſtice to puniſh the wicked and ungodly.

But we ſee, as *Solomon* ſaith, *In this life all things happen alike, to the juſt and unjuſt*, Nay, oftentimes *Dives* is full and at eaſe, when *Lazarus* is empty, and in miſery. How then ſhould God be juſt, if he ſhould ſuffer his poor children

children that love and fear his Name, here to live in misery, and never to reward them? Or again, how should God be just, if he should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they should taste of vengeance? Therefore they must come to Judgment, they must rise again, *The Godly to be made partakers of life and joy, and the wicked of shame and confusion.*

The bodies of men shall one day be quickned, and raised unto life again.

So that the instruction we may observe hence is this, That the dead bodies of men, both good and bad, shall not alwayes he under the power of death, but shall one day be quickned and raised up to life again. There is not one Article of our Christian Faith more clearly set down in all the book of God, than this Article of our Resurrection. How confident is *Job* in this thing? *I am sure that my Redeemer liveth,* &c. *Whom mine eyes shall behold, and none other for me.* And the Lord himself saith thus by the Prophet, *The dead men shall arise, even with my Body shall they arise. Awake and sing ye that dwell in the dust.* The Apostle St. *Paul* proveth this Doctrine of the Resurrection of the dead, writing unto the *Corinthians* by many unanswerable Arguments: *If there be no Resurrection of the dead, then Christ is not risen.* And again, *if Christ be not risen, then is our Preaching vain, and we are in our sins.* And again, *This Corruption must put on Incorruption, and this Mortal must put on Immortality.* This then we may resolve on, that the Bodies of men shall one day rise again, whether they be good or bad, godly men

Job 9.26.

Isa.26.19

1 Cor. 15.

Verse 33.

men or ſinners, to Judgment they muſt all come, according to that of the Apoſtle, *It is appointed for all men once to dye, and after death, cometh judgment.* For by the ſound of the laſt Trumpet, the dead ſhall ariſe: We muſt not think that it ſhall be a common Trumpet which ſhall be blown; no, it ſhall be the ſhrill voice of the Angels, which ſhall make that Alarm, that all the dead ſhall hear, obey, and riſe out of their graves. At this day of Jubile there ſhall be no new Moon, in which the Trumpet was uſed to be blown, which the Prophet *David* ſpeaks of in the 81 *Pſalm:* But we ſhall have a new Earth, and a new Heaven, when this Trumpet ſhall be blown, it ſhall be heard far and near, no ear whatſoever but ſhall hear this ſound; the dampneſs of the Earth ſhall not hinder it, nor the depth of the Grave ſhall excuſe us, no place though never ſo remote ſhall hinder this ſound, for it ſhall be univerſal, and from all the corners of the earth ſhall this Trumpet be heard, it is the ſignal of the Lords Battle; All muſt ariſe, that ſhews the Power of the Voice, and the obedience of the dead. Indeed it is a powerful voice, and all muſt obey it: The Grave muſt ſurrender up all that ever hath been in her bowels; for the Sea and the Grave are but faithful Stewards, and they muſt deliver up the bodies which have been ſo long hidden; the living muſt then be congregated, and the dead ſhall ariſe and come to Judgment, and every one receive according to his Actions he hath done in the fleſh. Heb. 9. 27

And

Reas. 1. And indeed, it is most requisite it shou
be so, in regard of Gods justice, that his p
misses made unto the Godly, and his thre
nings against the wicked, might at last
made good to both, which many times in t
life are not. *His Justice then requires that a*
should one day rise again. The Elect Childr
of God are only partakers of Christs Resu
rection to Eternal Glory. The ungodly i
deed rise by vertue of Christ, not as he is a R
deemer, but a terrible Judge; and besid
the death of the Body, they must suffer a s
cond death, which is a pouring out of Go
wrath on them for ever.

2. Secondly, The very works in nature d
in a sort shew this: As the *Phœnix*, who i
waxing old, maketh a fire, and burneth he
self to ashes, out of which ashes she reviveth
again. We see it in other Birds, as the Swal-
low, *&c.* which all the Winter are asleep in
holes and clefts of Rocks, and then in the
Spring come abroad again: Yea, the very
Trees and Plants of the Earth, as they have a
Winter, when they appear to be dead, so
there comes a Spring, wherein they revive
and live again.

And why then should some think it is im-
possible for God to *raise our bodies out of the*
dust? We see a poor ignorant man is able of
Clay or Ashes. to make a very beautiful Glass.
How much more then is the ever-living and
Almighty God; able to raise our bodies out
Object. of the dust? But you will say, Are not mens
Bodies eaten of Fishes, and men eat them a-
gain? How is it possible to raise the bodies
of

of theſe men thus conſumed unto duſt, and mingled with the bodies of ſeveral Fiſhes, and of divers ſeveral Beaſts.

I anſwer, that though it be impoſſible to mortal men, yet it is not impoſſible to God; for he that created all our bodies of nothing, can make them again of ſomething, namely, of their own matter, and ſever their Bodies from all other ſubſtances. The Atheiſt denies the Reſurrection of the dead, which we will confute by the Word of God, and the Reſurrection of Chriſt. *Anſw.*

And ſince Chriſt gave life to himſelf, dead in the grave; how much more now being alive, and in heaven glorified, is he able to raiſe his members from death to life, and to raiſe up thoſe that are dead in ſin, by his Spirit unto newneſs of Life? Chriſts Reſurrection is both the cauſe and confirmation of our riſing again; *If we believe that Jeſus Chriſt dyed and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* And again, *If the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt, &c.* And to prove the Reſurrection of Chriſts Body, the Witneſſes are theſe: Firſt, The Angels, *Why ſeek ye the Living among the dead, he is not here, he is riſen.* Secondly, the real Witneſſes of the Saints that roſe with him, *and went unto the holy City.* Thirdly, a forced Teſtimony of the Souldiers: *They came into the City, and told all things that were done.* Fourthly, the Diſciples and Followers of Chriſt, the Apoſtles, the Women, the two diſciples, *Peter* and *John*; and more (ſaith

1 Theſſ. 1. 4.

Ro. 8.10.

Luk.24.6

Mat. 27. 25.

Mat. 28.5

saith the Text) than five hundred brethren at once; but especially the Apostles, *the chosen of God.* Then, Fifthly, his own loving, was shown, he bid the Woman, *Go tell my brethren that I am risen,* So St. *Peter* in his first Epistle, *Chap.* 1. *Verse* 3. saith, *Blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through Faith unto Salvation.* St. *Paul* testifies as much in divers of his Epistles: *Christ is risen from the dead, and is become the first fruits of them that sleep.* Likewise in another place he saith, *He hath raised us up together, and made us sit together in Heavenly places with Jesus Christ.* And again in *Acts* 3. 25, 26. *unto you first, God having raised up his Son Jesus Christ, hath sent him to bless you in turning away every one of you from his iniquities.* And *after he was risen he appeared* (as the Text saith,) *first to Mary Magdalen when she stood without the Sepulchre weeping.* She teacheth us that not without cause we are to weep, when we have lost Christ, for he is our righteousness and our life, and not without hope must we weep; for in his resurrection we recover him with consolation. To believe and hope in our resurrection is a chief solace of our troubles and crosses, which are but for a time; for hope doth expect that certainty, which faith from the Word of God doth believe confidently.

John 16.
1 Cor. 15. 16.
1 Cor. 15. 20.
Eph. 2. 35
Act. 3. 25.
John 10. 11.
Note this well.

ently. Christs Death was not only for our
s, but his Resurrection was to obtain righte-
usness for us, the Holy Ghost, and everlast-
ing life and glory.

First, He rose for our justification. 1.
Secondly, For our regeneration. 2.
Thirdly, For our resurrection to everlast- 3.
ing glory.

All the benefits of Christs death, are the
fruits which we receive by his resurrection;
by Christs resurrection he applies the benefit
to us which he merited for us of his own free
love.

Fruits of Christs resurrection are. First,
we are confirmed, that by his merit he hath
perfectly satisfied for our sins. Secondly, in
the application of Christs benefits, that
could not be conferred nor applyed, except
he had rose again. Thirdly, in the gift of
the Holy Ghost, by which Christ regenerates
us, and gives us Eternal Life. Fourthly, we
are by Christs resurrection conserved in a
perpetual and applyed Righteousness begun,
which shall be consummated in Eternal Life.
Fifthly, in the Resurrection of our Bodies:
First, Because Christ is our Head, and we his
Members. Secondly, He hath taken away sin
the cause of death. Thirdly, He received *Reasons.*
life for us. Fourthly, We have the same Spi-
rit. Fifthly, By the Man Christ came the
resurrection from the dead. Sixthly and last-
ly, The fruit of Christs Resurrection, is the
consummation of all benefits, and the glorifi-
cation of his Church Militant; and therefore,
with *Paul*, let us believe in the Resurrection
of

of Christ, who did arise the third day from the dead to make us partakers of his Righteousness, Sanctification, Glorification, his merits only purchased. *These things have I spoken* (saith Christ) *unto you, that in me you might have peace, in the world ye shall have tribulation: But be of good cheer, I have overcome the World*: And St. *Paul* saith, Rom. 14. verse 9. *To this end Christ both dyed and rose again and revived, that he might be the Lord both of the living and the dead.*

Joh. 16. 53.

So then this place doth prove and confirm that Article of our faith, that we believe the Resurrection of the dead. For howsoever a man dyeth by Sea or by Land, in his Bed, or in the Field, Saint *John* saith here; The Sea shall give up all that have been drowned, Death and Hell, that is, the Grave, shall deliver the dead in them, so as all must come to judgment of what death soever they dye. O then, see (Beloved) how the Devil bewitcheth many a poor ignorant soul, when he is in misery, in great distress, and calamity, or in a deep melancholly, the devil perswadeth him to become his own Executioner, to end his misery and his shame, by hanging himself, cutting his own throat, drowning himself, *&c.* And we know and hear that he prevaileth much by this means, in these days: Some being in disgrace, as *Nebuchadnezzar* and *Achitophel*; some with the guilt of sin, and sting of Conscience, as *Cain* and *Judas*, and some being crossed in the worlds affairs, cut their own Thorats, or otherways make an end of themselves. Now they foolishly think by

by this means to end their grief: Alas, alas, they do by this means even hasten their own destruction, and do as if a man should (to avoid a little smoke) cast himself headlong into a flaming fire: So they, to avoid this little grief of their Bodies, plunge both Body and Soul into eternal torments: For, what ease is it for a man to kill himself, or cast away himself any other way, seeing they must come unto Judgment? Though they kill themselves, or drown themselves, *The water and the grave must one day give up their dead.* And therefore from hence, let us learn to arm our selves, if Satan should tempt us to such horrible facts, to cast away our selves, *&c.* Let us answer him, we may not cast away that which Christ hath bought with his own blood; nay, let us answer him, that we shall not thereby end our misery, but increase it.

By what means shall the dead at the last arise.

Now if you demand of me, by what means the dead shall then arise at the last day? I answer, It is by the mighty power of the voice of Christ: *The hour shall come* (saith Christ) *in the which all that are in the Grave shall hear the voice of the Son of God, and come forth.* And to shew the wonderful power of the voice of Christ: It is compared to the sound of a Trumpet, the loudest and the shrillest of all Instruments. *And the Lord Jesus himself shall descend and come with a shout, and with the voice of the Arch-Angel, and with the Trumpet of God, and then the dead in Christ shall first arise.* Such shall be the power and force of this voice of the Lord Jesus, as that it shall be heard over all the whole

1 Thess. 4. 16.

whole World. Nay, though men have l many thousand years rotten in the grave, they shall hear it, and come forth to Jud ment. Nay, the Devils and damned Spiri in spight of their teeth, shall be constrain to appear at his voice. No Prince, nor M narch, no King, nor Noble-man shall be ab to absent himself from his presence, nor on dare to plead in our cause, but they must b enforced to obey the voice of the Son of Go and come to Judgment. Christ was a Lam at his Passion, and some shall find him a Lyo at his Resurrection.

Note. Oh then, seeing we must all hear the voic of the Lord Jesus at that day of Judgmen and we cannot but come forth out of ou graves unto this Judgment: O let us now obe his voice in the Ministry of his Gospel, an embrace the Word, and the Voice of his Mi nisters. If we do not now leave sin, hear our Saviour Christ Jesus speaking unto us in his Word, and embrace his Truth; then let us know that we shall one day hear another voice, when we shall be compelled to come before him to condemnation.

Instruction. In all afflictions and miseries whatsoever, therefore, and especially in diseases and death we must strengthen our selves in the future Resurrection, remembring that of the Apostle. *Phil.* 3. 20, 21. *Our Conversation is in Heaven, from whence we also look for our Saviour, the Lord Jesus Christ, who shall change our vile body, that it might be fashioned like unto his glorious Body, according to the mighty working, whereby he is able even to subdue*

due all things unto himſelf. Every Chriſtian as in the eleventh Article of our Creed, doth believe the *Reſurrection of the Body.* And St. *Paul*, in the firſt Epiſtle to the *Corinthians* 15. *Chap.* 20. 21. *verſes*, ſaith, *But now Chriſt is riſen from the dead, and is become the firſt fruits of them that ſleep; for ſince by man came death, by man alſo came the Reſurrection from the dead.*

Queſt. But how?

Anſwer. God that in his Omnipotency made all our Bodies, and all things elſe of nothing, can after, in our corruption, reſtore it in the ſame ſubſtance and quality to Eternity, for with him is nothing impoſſible: *With God nothing ſhall be impoſſible.* St. *Paul* ſatisfieth this ſcruple abundantly and ſufficiently, which is able to ſtop the mouth of all Atheiſts whatſoever: O thou Fool, ſaith he, that which thou ſoweſt is not quickned, except it dye, and that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, as it may chance of Wheat, or ſome other grain; but God giveth it a Body as it pleaſeth him, and to every ſeed his own Body. Luk. 1. 37.

It pleaſed God not to let thee know the time of the Reſurrection to himſelf only known, but the manner he hath left to be ſhewed by the Apoſtles, and they have recorded it for us, as in the 1 *Theſſ. Chap.* 4. *Verſe* 16. *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt; then we which are alive and remain ſhall be caught up together,* 1 Theſſ. 4. 16.

with them in the Clouds to meet the Lord in t Air, and so shall we for ever be with t Lord.

This hope of the Resurrection hath ev been a singular consolation to the Godly i their afflictions, whence *Tertullian* saith, Th the confidence of a Christian is in the Resu rection from the dead. Example hereof in *Job*, in the midst of his afflictions he sai *I know that my Redeemer liveth, and that shall stand at the latter day upon the Earth; a though after my skin worms destroy my body, y in my flesh shall I see God.* What can be mo manifest? No man (after Christ, than he b fore) could speak more plainly and certain of the Resurrection. From the confidenc of our Resurrection, we contemn things pre sent, in hope of the future, for all flesh shal see the salvation of God.

Esa. 2.69. Of the Resurrection, *Esay* saith, Chap. 26 Verse 19. *The dead men shall live, together wit my dead Body shall they arise. Awake an sing, ye that dwell in the dust; for thy dew i as the dew of herbs, and the earth shall cast out the dead. At that time the people shall be deli vered, every one that shall be found written i the Book.* *Ezekiel* also hath it very plain chap. 37. verse 12. Propheſie and say them, Thus saith the Lord God, Behol my People, I will open the Graves, an cause you to come out of the Graves, an bring you into the Land of *Israel*; and ye shall know that I am the Lord, when I have opened your Graves, O my people, and brought you up out of your graves, and shall put

put my Spirit in you and you ſhall live; and I ſhall place you in your own Land, and then ſhall you know that I the Lord have ſpoken it, and performed it, ſaith the Lord.

Thus you may ſee, that all the Dead muſt riſe and come to judgment: And you ſee how and by what means our bodies ſhall be raiſed, namely, by the mighty and wonderful power of the voice of the Lord Jeſus. Let us come now to the Uſes.

Firſt, Seeing of what Death ſoever men ſhall dye, either by Fire or Water, or howſoever, they muſt one day come unto Judgment. Let us then beware of that ungodly thought, and deviliſh perſwaſion, that runs in moſt wicked mens minds, that think that when they dye there is an end of all their miſery; and although they have been very grievous and horrible ſinners, yet if they eſcape till death, all is well. And thus they think that they and their ſins ſhall be buried together. No, no, (poor Souls) they do much deceive themſelves. Howſoever thou dyeſt, thou ſhalt come to judgment; and death is ſo far from ending thy miſery, that it is a broad gate to let thee into it: For ſo ſoon as the rich man dyed, he was preſently in Hell torments. And therefore let us take heed how we wiſh as fooliſh men do in their ſickneſs, old age or miſery. Oh would I were dead, then I ſhould be out of my pain. Oh! no, no, if thou be not the child of God, and a repentant ſinner it had been better for thee never to have been born, or to be a Toad or a Serpent. And thou ſhalt find, that death

Uſe 1.

Luke 16.

is so far from easing thy pain, that it shall bring thee ten thousand times more pain and torment, even in Hell-fire for ever. Therefore let us not think that death shall end the miseries of wicked men.

Use 2. Secondly, Seeing that all men must rise up to judgment, and by what means soever they dye they must be called to accompt: This is a wonderful comfort unto Gods poor Children. Who abide more trouble and grief than they? who be more hated, reviled, crossed, and wronged than they? So as their Life here for the most part is nothing else but a Life of misery; but there comfort here, in this, that they shall rise again, and then the case shall be altered, then their misery shall be turned into Felicity, Joy, and Happiness. Hast thou been poor here? Then thou shalt be rich, and possess a happy Kingdom, as *Lazarus* did. Hast thou been hungry and thirsty here? Then thou shalt taste of the Tree of Life? Hast thou been wretched and naked here? Then thou shalt be clothed with the precious Robes of Christs Righteousness; and instead of Raggs of Infamy and Reproach, which we must put on here, *We shall be Crowned with a Crown of immortal Glory, &c.* Again unto the wicked and ungodly, it is not so with them, but they having taken their pleasures here, and received their portion in this present world, shall rise now unto Judgment to hear the heavy sentence of Condemnation denounced against them, and now to be *cast into that Lake that burns with Fire and Brimstone for ever, which is the second death.*

Thirdly,

Thirdly, Seeing St. *John* ſaith that all ſhall come to Judgment; theſe Bodies of ours, though they be drowned, though they be burnt to aſhes, or howſoever they be conſumed, yet they ſhall riſe again, either to life Eternal or Death Eternal: ſhould not this make us all (beloved) for to look unto our ſelves to take heed we do not uſe our bodies to the diſhonour of God, knowing that our bodies are the living Temples of the Holy Ghoſt? Wouldſt thou have thy body to be partaker of Life, Felicity, Glory, and Salvation in Heaven? Then uſe thy body now to the glory of God upon Earth, to hear his holy Word, to ſanctifie his Sabbath, *&c.* *Uſe* 3.

But if thou uſe thy body unto ſin, to ſwearing, to drunkenneſs, whoredome, *&c* then know that thy body ſhall riſe again to Judgment to be tormented for ever. Do but behold the rich Glutton, who had abuſed his body in ſurfeiting and drunkenneſs, *&c.* and what became of it? Was he not fearfully tormented in Hell at laſt? And likewiſe as he had giving his tongue unto ſwearing, *&c.* now he cries, *His Tongue, His Tongue*: Oh that all ſinful wretches could but think of this one Example of Gods Judgment, that if they abuſe their Bodies as this man did, that they ſhall then taſte of the ſame Judgment.

Wouldſt thou have the body glorified? then glorifie God in thy Body: Doſt thou think that thy ſoul ſhall be ſaved, and thy Body glorified, if thou uſe the Members thereof to ſin, to uncleanneſs, *&c.* Oh, no, let us not deceive our own ſouls, it cannot be

be: for ſaith the Apoſtle, how can we that are dead to ſin, yet live therein?

Rom. 6. 2. *Vſe* 4. To moderate our mourning for our friends ſeparated.

Fourthly, Seeing that the Holy Ghoſt ſaith that what death ſoever we die, *We ſhall also riſe again*: and Gods Children only ſhall riſe to Life, and to Glory: This muſt teach us not to weep and to mourn immoderately for our friends deceaſed: for it is a kind of envy to bewail thoſe that are at reſt, and gone to happineſs.

John 11. Acts 8.

True it is, that our Saviour Chriſt wept for *Lazarus*, and the Diſciples made great lamentation for *Stephen*: and ſo we have great cauſe to mourn and weep, when as ſome ſpecial members of the Church are taken away: we may not be as Stocks and Stones, or ſenceleſs Creatures, without affection. It muſt needs grieve the heart of a Husband to part with a Loving, Godly, and Religious Wife But here is a mean for this mourning, to moderate our weeping, that we weep not, and mourn not overmuch, for they ſhall riſe again. *I would not have you ignorant, brethren, concerning thoſe that are aſleep, that you ſhould not mourn as they that have no hope.*

1 Theſſ. 4. 3.

Where the Holy Ghoſt tells us, that the dead in Chriſt do not die properly, but lay them down to take a ſweet ſleep, after their long and tedious labours and troubles in this world; and afterwards they muſt riſe again to Life, to Happineſs, to Liberty, to Glory, and Salvation. Wherefore then ſhould we mourn ſo exceſſively, and weep and lament at the death of our Friends, ſeeing they do not periſh, they are not caſt away? Oh no, their

their Souls are preſently in joy, and their wearied Bodies are at reſt in the grave, as in a Bed of Down, to take a ſweet ſleep until the day of Judgment, and then they ſhall riſe to glory. And whether this ſeparation ſhall be by voice, or a ſecret guiltineſs of our own conſciences, it is all one, for all muſt riſe and come to this Judgment. The Angels they ſhall obey his voice, they ſhall be his Reapers at this great day of Harveſt, and they ſhall make a ſeparation at his Word; for by the Power and Omnipotency of Chriſt, ſhall this ſeparation be. Therefore let us endeavour to dye to ſin, before we die to Nature; and let us ſtrive to bury it, before it bury us; for ſin brings only accuſation and ſhame in this Life, and utter perdition in the Life to come. Therefore, O Lord, let my eyes be as a Well-ſpring every morning to ſhed forth tears of true repentance for my iniquities.

And they were judged every one according to his works.

NOW mark, I pray you, how the Holy Ghoſt repeats this point again and again, he beats often upon it; he ſaid before, *The Books were opened, and the dead were judged according to thoſe things written in thy Books.* And now again he ſaith, *They were judged every man according to his works.* What ſhould be the cauſe why the Holy Ghoſt ſo often repeats this point, and beats ſo upon it

again and again ? I anſwer. The cauſe is in us, becauſe we are hardly brought to believe this point, hardly perſwaded of ſo neceſſary a matter, for hardly one of a thouſand believeth this, that he ſhall be judged according to his works. Oh it is a hard matter to perſwade men and women of this, that they muſt give an account of their works. Tell the wicked ſinner of his ungodly ways, of his Prophaneneſs, contempt of Gods Word *&c.* and what do they ſay ? do they quake and tremble? do their hearts and ſouls ever yearn in them ? Oh, no, no, they flatter themſelves with this conceit *God is merciful*, or ſay, *God forgive me, I thought not of it, I was urged to it*: And thus they make the mercies of God a Pack-horſe for all their abominations. And thus it is in the vile heart of Man to think he ſhall never come to account for his ſins, that he ſhall never be called to a reckoning for them, and receive his reward according to his works whether they be good or evil.

How needful is it then for all men that are ſo blinded with ignorance, and ſo deluded by the Devil, and their own imaginations, to pray to the Lord for aſſiſtance of his holy Spirit to guide them in all their ways, and to molliſie their hard and obdurate hearts, that they may be ſenſible of their wicked Actions, acknowledging with the true penitent ſinner, the wrath and Judgment of God due unto them for every ſin, to render all poſſible thanks for the perſervation of their Lives from day to day ; ſo ſhall they with a quiet

iet Conscience be comforted in this life,
d end their days with assurance of a joyful
esurrection in the life to come.

The End of the third Sermon.

The Great ASSIZE

The fourth and laſt Sermon, Treating of Death and Hell, and alſo of the Joys of Heaven.

Rev. 20. 14, 15.

14. *And Death and Hell were caſt into the Lake of Fire, that is the ſecond Death.*
15. *And whoſoever was not found written in the Book of Life, was caſt into the Lake of Fire.*

IN handling of this weighty point of Religion, (the ſecond coming of Chriſt to Judgment) we have learned from the mouth of God, Firſt, what manner of Perſon the Judge ſhall be: Namely, he ſhall come like a mighty Prince, with great Power, Majeſty and glory, with an innumerable company of Arch-Angels and Angels, with all the Hoſt of Heaven; there is the number of them that ſhall appear at the laſt day, even all, and leave Heaven empty, as it were, of Angels; for at this Sentence the whole Trinity will be preſent, ſo that there will be no need of Angels in Heaven to do any Office to wait upon God, or on the Holy Ghoſt, while this ſentence is paſt, unto the great comfort to all his poor Members

ſembers, and to the terror and amazement of all his Enemies.

Secondly, We have ſeen who ſhall be judged, *Both great and ſmall.*

Thirdly, The manner how Judgment ſhall proceed; Namely, by the written Records, which are the Books of Mens conſciences.

4. Circumſtance is the execution of this judgment.

And now in the laſt place, we are to come into the Execution of Judgment, upon the wicked Reprobates, and ungodly, in theſe two laſt Verſes: For when Judgment is pronounced, according to their works; when Chriſt Jeſus, which is the ſecond perſon in the Sacred Trinity, ſhall ſay unto them, Depart from me ye curſed into Hell fire, there to remain for ever with the Devil and his Angels, *&c.* then immediately the execution of this ſentence ſhall follow; for ſaith St. *John* here, and Death and Hell were caſt into the Lake of Fire; that is the ſecond death.

First, We are to enquire and ſeek the true meaning of the Text, becauſe every word may move a queſtion. For,

Queſt. 1. First, What is Death, that he ſhould be caſt into Hell-fire? Is death any Creature? Is Death ſubject unto pain and torments? Surely no, Death is no body, it hath no ſenſe nor feeling; Death is no creature, but only the deprivation of Life. Again, what a ſtrange ſpeech is this, that death ſhall be caſt into Hell; how can this be?

Queſt. 2. Secondly, What is meant by the *Lake of fire?* is Hell a water, or a fire like to our fire?

Queſt. 3. And laſtly, we are to conſider what is meant by the ſecond Death, into which all Repro-

Reprobates must be cast without recovery.

What is meant by Death & Hell.

First, Here by Death and Hell is me not Death it self, nor Hell it self, but the He of Death and Hell, that is, all the Reprob that shall be cast into Hell-fire, and th abide for evermore. Thus then you see wh is here meant by Death and Hell; name the Heirs of Death, and Fire-brands of H all Reprobates, all stiff-necked *Pharaohs*, bloody *Cains*, all covetous *Nabals*, all treach rous and betraying *Judas's*, all impenitent s ners, that live and dye in their sin, *All th shall be cast into the Lake of Fire.*

Use 1. This shews the misery of such as dye in their sins.

Seeing the Holy Ghost gives these Titles a Names unto all wicked and ungodly Sinner even Death and Hell: Surely this shews th wonderful misery, and the cursed Estate all those that live and dye in their sins, with out Repentance. Alas! It is so woful an damnable, that they be even called Death an Hell it self.

Oh then, let all sinners that live and de light in sin take heed unto themselves. You do behold the woful misery of all impenitent sinners, namely, that they are no better tha the Vessels of Wrath, the Heirs of Eterna Death, and Fire-brands of Hell for evermore Oh that all sinners could fore-think of thi woful misery that hangs over their sinful head What strange kind of Speech is this, and o what force? When God calleth such Repro bates, even Death and Hell it self. Ah poo wretches! Ah miserable and woful creatures which are but Death and Hell it self! Oh would God that the Drunkard, the Swearer,

the

the Prophaner of the Lords day, the Adulterer, *&c.* could apply this to heart, that howſoever they ſee not their miſery, nor the woful eſtate wherein they live, but chear themſelves in their ſinful ways, yet they are no better than the heirs of Vengeance, and wrath of God, nay indeed very death and Hell it ſelf; and one day the Vials of Gods wrath will be poured upon them. *Note.*

True it is, that many wicked men do as the people did in *Iſaiah*, his time, though they lived in horrible ſin, yet they made a League with Death, and were at an agreement with the Grave; they had taken a Leaſe of Death and Hell; as the Rich Man, which ſaid to his Soul, Soul take thine eaſe, for thou haſt Goods and Riches laid up for many years, and ſo live in ſin by Licenſe, without any puniſhment: But the Lord tells him, he will break his Covenant, and diſanul their Agreement. And although they have lived a long time in ſin, yet in the end Death will knock at their doors, and he will lay hold upon them, and they muſt pay full dear for their long Leaſe, even the loſs of both Body and Soul for ever. Iſa. 28. 21

And is not this the daily practice of moſt men and women at this day? Do they not even make a Covenant with Death, and do they not labour to be at an Agreement with Hell? Men live in Swearing, Lying, Drunkenneſs, *&c.* And yet they think they ſhall never dye, they do imagine they ſhall eſcape for all their ſins. But (poor Souls) let them well know, that Death and Hell will ſeize upon

upon them. Nay, if they live and dye in their sins without Repentance, let them know, that they be not better than *Death and Hell it self, and they must be cast into the Lake of Fire.*

Use 2. This shews the horrible nature of sin.

Here you may behold what a horrible and cursed thing sin is in the sight of God, for sin maketh men become guilty of Eternal Death, and Fire-brands of Hell. As we see when a Traytor is executed for Treason, his Son smarteth for his Offence. Even so sin, which is Treason against the Majesty of God, when we have brought it forth, it brings us to Death and Hell; for Death and Hell is the reward of sin.

And Death and Hell were cast into the Lake of Fire. Would you know what shall become of the prophane Wretches of the World? Or what shall become of the Blasphemer? Would you know what shall become of the Adulterer, Drunkard, Idolater, Swearer, *&c.* St. *John* saith here in plain terms, *They shall be cast into the Lake of Fire.* Thus was the rich glutton; *Luke* 16. For his Excess, Drunkenness, and want of pitty, *&c.* cast into the woful Lake of Fire: And thus shall all impenitent sinners one day be cast into the terrible and woful Lake of Fire.

Now, if a Blasphemer, or an Adulterer, *&c.* should have but this punishment, to hold one of his Fingers in the flame of a Candle one quarter of an hour, how could he endure it? But if a man should be roasted alive upon a Grid-Iron, or boyled in a Cauldron of molten Lead, what misery were this? whose heart

heart would not quake and melt to think of it? Oh, these are nothing in comparison of those most extreme and endless torments in this Lake of Fire, when both Body and Soul shall burn and broil, and as it were fry, and yet never be consumed in those scorching flames which cannot be quenched. All men almost are afraid to commit Treason, because Traitors are so grievously punished; they are drawn hanged and quartered, but alas, men are not afraid to commit Treason against the King of Heaven, though they must be cast into a Lake of fire for evermore. Men are afraid to offend a Prince, for fear of death and yet our Saviour bids us, *Not fear them that can kill the Body, and can do no more; but to fear him that can cast both body and Soul into Hell-fire.* Luke 16. Mat. 10.

And yet we may see, that men and women be more afraid to offend man than God, *That can cast both Body and Soul into Hell-Fire for ever.*

If we should behold a little child, to fall into the Fire, and hear it cry pitifully, and the very Bowels should bt burnt out: Oh how would it grieve us, and make our very hearts bleed within us? How much more then should it grieve us for to see, not a child, but even our own Bodies and Souls cast away for ever by sin, *into the lake of Fire that cannot be quenched?* If a man should come amongst us, and cry Fire, Fire, thy house is all of a flaming fire, thy Corn and thy Cattel, thy Wife and Children, and all that thou hast, are consumed by fire: Oh how would this astonish us! *Note.*

us? it would make the very hair to ſtand upright upon our heads, and tears to guſh out of our eyes. Behold then, and ſee the Spirit of God cries out Fire, Fire, even the dreadful Fire of Hell gapeth ready to devour, not thy Houſe, or thy Corn, or thy Cattle, but thy poor Soul, and that for evermore. Oh then, how ſhould this break our hard and flinty hearts aſunder, and make our hearts to bleed, if we have any ſpark of Grace, any care of our Souls, that they may not be tormented in this Lake of Fire for ever.

I will leave the further handling of this point, until I come unto the next verſe, where the Holy Ghoſt ſaith again, the better to make it ſink in our hard hearts, *That whoſoever is not found written in the Book of Life, ſhall be caſt into the Lake of Fire.*

A double Death.

Now by *Fire* in this place, we muſt not conceive a material Fire like unto ours, but the Holy Ghoſt meaneth here, even the *ſecond Death*, that is, *not of the Body only, but of Eternal Death and Damnation both of Body and Soul for evermore.* This is the ſecond Death, and by this we may plainly ſee there is a double Death, *There is the firſt Death, and then the ſecond Death.*

Death is a curſe to the wicked.

A bleſſing to the godly.

The firſt Death is the ſeparation of the Soul from the Body, and this is common unto all; the Children of God do dye this Death as well as the Wicked, yet there is ſome difference; for Death is no curſe to the Children of God, becauſe Chriſts Death hath taken away the ſting of Death, it can neither diſmay nor hurt them, no, it is

juſt

uſt as a door to let our Souls into the Kingdom of Heaven: But the ſecond they never taſte of; no child of God needs to fear the ſecond Death, *For there is no condemnation to them that are in Chriſt Jeſus.* Now as the firſt Death is only a ſeparation of the ſoul from the Body, ſo the ſecond death is a total, and alſo a final ſeparation both of ſoul and body from God for evermore; and this ſecond Death doth ſtand principally in theſe three points. Rom. 8. 1.

Wherein the ſecond death conſiſteth.

Firſt, that all the wicked and ungodly ſinners that live and die in their ſins, ſhall be puniſhed with everlaſting deſtruction, being ſevered from the bleſſed preſence of the Lord for ever, and from the glory of his power, 2 *Theſ.* 1. 9. Oh what a woful Death is this, to be plucked and haled from the bleſſed and comfortable preſence of God! whereas our Saviour Chriſt ſaith, *Matth.* 5. 8. *That our happineſs and all the joy of Gods Children ſhall ſtand in the beholding of God, and being in his preſence for evermore.* Then what miſery and what wo will this be unto the wicked, to be caſt out of the glorious preſence of the Lord for ever, ſeeing he alone is the Fountain of Life and Happineſs.

Secondly, The ſecond death ſtands in this, that wicked men and women ſhall not only be ſevered in body and ſoul from the bleſſed and glorious preſence of the Almighty for ever; but they ſhall be caſt into the Lake of Fire, and have all their abode with the Devils and all the Damned Spirits in Hell, where there is no joy, nor Comfort, nor Eaſe, but

but weeping, and wailing, and gnashing teeth. If a man shall be cast into a deep and darksome Dungeon, full of Toads and Serpents, what comfort, I pray, could he have but to wish for Death: That is the death that all impenitent sinners must die, they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ and be thrown headlong into the terrible Lake of Fire and Brimstone, there to be tormented for evermore.

Mat. 25. 41

Thirdly, Then the third thing wherein this second Death doth consist, is, that the Reprobates shall be punished with everlasting perdition; they shall be tormented both Body and Soul with unspeakable torments: *The Wrath and Vengeance of God shall seize upon them,* and feed on them as fire doth on pitch and brimstone; where they shall be ever burning and broiling, and yet never be consumed ever in pain and torment, and never have ease. And to shew the wonderful torment of Hell, of this second Death, our Saviour compareth it unto a Furnace of Fire: Now what a woful torment is it to be cast into a Furnace of Fire, and there to lye many thousand years therein? This is a Torment that cannot be expressed. Again he saith, *That their Worm shall not die, and their fire shall not be quenched.* Now what might a man do, if he should have a worm always crawling in his Body, gnawing at his heart? This is the state of all wicked men and women, they shall always have a Worm, even Grief and Anguish of Heart, ever gnawing at their hearts, and biting

Mat. 13. 24.

Isa. 6. 6.

The misery of the damned after death, set forth.

ng at their Conſciences; and this worm ſhall ever die, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in Hell is miſerable in three reſpects.

First, In regard of the degrees of it.

Secondly, In regard of the place.

And Thirdly, In regard of the perpetuity thereof.

The firſt appears in the loſs of the bleſſed communion with God the Father, Son and Holy Ghoſt, *In whoſe preſence is life, and at whoſe right hand there is pleaſure for evermore.* And thus ſhall the wicked be puniſhed at that day with *everlaſting perdition from the preſence of the Lord.* 2 Theſſ. 1. 9.

A ſecond degree of their miſery conſiſts in the Society they ſhall have for ever with the Devil and his Angels, according to that of our Saviour, *Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels.* Mat. 25. 14. A puniſhment which we may gueſs to be intolerable; to burn, and not to conſume; to live and have no end; includes all woe and croſs ſes whatſoever: Curſed of Chriſt himſelf, curſed of the Angels; whoſe Curſe will always be, and that is, in their Conſciences: Curſed ſhall they be likewiſe of the Devils themſelves, whoſe curſe ſhall be alwayes in tormenting them; never have reſt, never have eaſe; perpetually howling and crying, which is their muſick; their joy nothing but curſing and blaſphemy.

But eſpecially in reſpect of that horror, torment and pain, that ſhall ſieze upon the Bodies and Souls of all wicked and ungodly men

men at the laſt day: which ſhall be ſuch as ſh
Rom. 2. 8, 9. make them *cry out unto the Rocks and Mount to fall upon them and cover them, when there ſh be Tribulation, Anguiſh, and Wrath upon ev man that doth evil.*

Secondly, The place ſhall add likewiſe their miſery, and that is in Hell, the prop place of the Damned, after Death: This the Scripture is called *Hell, the bottomleſs Gu utter Darkneſs, the fearful Tophet, the Dung of Deſpair, the burning Lake, the hollow Ca the Chaos of all Confuſion, the Grave of Per tion, whoſe Furnace is always burning, wh Fire is made by Gods wrath, and his power holds it, and it is blown with the bellows of Indignation, it is unquenchable, ever prepared the Devil and his Angels*: And therefore Chri bids them, *Go ye curſed into everlaſting fire, &* and all to ſhew the miſerable condition of a thoſe that are there.

And laſt of all the eternity of the pu niſhment that the Damned ſhall ſuffer there adds not a little to the miſery of the wicked they ſhall ſuffer and endure the heat and bur then of Gods wrath for ever: It ſhall neve have an end; it ſhall be without all hope o
Rev. 14. 11. intermiſſion; for ſo ſaith St. *John, The ſmoa of their torment ſhall aſcend evermore, and th ſhall have do reſt day nor night.* What a pu niſhment will this be! Let all men and wome conſider. Firſt, It is the loſs of Almighty God, and of his Glorious and moſt bleſſed Preſence, which the Saints and Angels alway enjoy, which is his love, his mercy, his boun-
ty, his beauty, his gracious Aſpects, and all
his

is Eternal Attributes, the loſs of Heaven, hich is unſpeakable, paſt the thoughts of an, the loſs of the Society of the holy Mar-rs, Angels, and Arch-Angels, the glory, rich- and treaſures for ever, and never to have end. So then, you ſee by this which hath en ſpoken, what is the ſecond Death, and ſo wherein it doth conſiſt.

Now all the queſtion will be, who ſhall be aſt into this Lake of Fire? who are they that all dye the ſecond death, which is ſuch a iſerable and woful death? For there is no an or woman that liveth, I think, but they ppoſe that they ſhall eſcape this Death, they ope they ſhall be ſaved, and ſo eſcape this aming fire; and by that hope they defer eir Repentance till their old Age, till they ave no other Employment. And therefore ow you ſhall ſee who they be that ſhall be aſt into it. Look, there are ſome marked ut unto us, *Rev.* 21. 18. *The Fearful and Unbelievers, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Lyars,* &c. *ſhall have their part in the Lake that burneth with Fire and Brimſtone, which is the ſecond Death.* So then the Holy Ghoſt telleth us, that ll impenitent ſinners ſhall be damned, and aſt into this Lake of Fire, which is the ſecond Death; for after this there is no Repentance, no Recovery; There will be a great Gulf, as *Abraham* told *Dives*, between the Godly and Ungodly: The Godly ſee and behold the Ungodly in Hell, as *Lazarus* did *Dives* in Hell-Torments.

Who they be that ſhall partake of the ſecond Death.

Then what a ſtrange thing is this? The Holy

Holy Ghoſt telleth us who ſhall be damn
and caſt into the Lake of Fire, all impenite
ſinners, the blaſphemer, the drunkard, &
and yet no man (almoſt) will believe th
Well, the Spirit of God cannot lie: He ſa
that all the wicked and ungodly Sinners ſhall
caſt into the Lake of fire, which is the ſec
death. Now, tell never ſo wicked a wre
of his ſins, as his ſwearing, *&c.* and wh
will he ſay, Tuſh, *God is merciful, I hop*
ſhall be ſaved: Is not this, I pray, to gi
the Holy Ghoſt the lie? Tell the Drunka
or the Prophaner of the Lords day, th
they muſt one day give an account of th
their ill language, and rude behaviour, &
that they ſhall be damned; do they belie
this? Oh? no, no, for if they did belie
it, how durſt they be ſo bold to live in ſin
Well, howſoever theſe vile wretches ſay the
hope to be ſaved as well as the beſt of them a
yet know this is the truth of God, the Ho
Ghoſt telleth us plainly, *That all unbeliever*
and Thieves and Murderers, &c. *ſhall be ca*
into the Lake of Fire and Brimſtone, which is t
ſecond death.

But unto you, whoſe hearts do tremble fo
fear of theſe things, whoſe Souls do melt fo
fear of this ſame ſecond death, if you woul
know how to eſcape this terrible Lake o
Fire, and how to avoid this ſecond death
which is the eternal damnation and torment
both of Body and Soul, you ſhall ſee how the
Spirit of God doth not only ſhew you how to
eſcape Hell, but to come to Heaven, not only
to avoid damnation in this lake of fire, but
to

o obtain ſalvation and joy in the bleſſed and lorious preſence of God for evermore. Now ee what the Holy Ghoſt teacheth in the ſixth Verſe of this Chapter, *Bleſſed and holy is he hat hath his part in the firſt Reſurrection, for n ſuch the ſecond death ſhall have no power ; ut they ſhall be the Prieſts of God and of Chriſt, nd ſhall reign with him a thouſand years*, that is, or evermore.

Such as have the firſt Reſurrection, ſhall eſcape the ſecond Death.

So then would you know what manner of Men and Women ſhall eſcape this ſecond death, and eternal damnation in this Lake of Hell-Fire. Why, the Holy Ghoſt ſaith, they and none but they that have their parts in the firſt Reſurrection. So it is manifeſt in theſe words, that there be two Reſurrections, and alſo a double death: The children of God have a double Reſurrection, and one death, but all wicked and ungodly ſinners have one Reſurrection and a double Death. So then let us ſee what is meant by this firſt Reſurrection, namely, our riſing out of the Grave of Sin to newneſs of Life: This is the firſt Reſurrection. *You that were dead in Treſpaſſes and Sins hath he quickned, and we are buried with Chriſt in Baptiſm, that like as he roſe again to the Glory of his Father, even ſo we ſhou'd walk in newneſs of life.*

Eph. 2.1.

Rom. 6.6.

So then, would you know whether you ſhall eſcape eternal Fire in Hell, even this ſecond Death? Then look into your own ſouls? Are you dead to all your old ſins, and new ſins? Are you quickned in the inner Man? Do you hate ſin as well when it is committed by your ſelf, as by others? Do you labour to mortifie

mortifie and kept under the works of the flesh and walk in all holy duties of Obedience, both to God and Man? Remember what is said, *There is no Condemnation to them that are in Christ which walk not after the Flesh, but after the Spirit.* Rom. 8. 6.

Blessed and Holy are they that have part in the first Resurrection: VVhere he shews that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified to live a Godly Life, that are partakers of the first Resurrection. And therefore if you desire to be blessed, and escape the second Death, which is Everlasting Damnation both of Body and Soul, then labour to live here a Godly Life, for these two, *Justification* and *Sanctification* cannot be severed.

Vse. Comfort to the godly.

And this is a very great comfort to all the true Members of Christ, that do repent and leave their sins, and do strive to conquer their unruly passions, bearing what wicked men lay upon them patiently, and strive to live a Godly Life; though they be in misery, in poverty, in want, and in the end dye the first Death of the Body; yet they shall be freed from the second Death, that is, from Eternal Death. The Gates of Hell shall not prevail against them. And therefore as you love your Souls, as you desire to be blessed, and to escape eternal Damnation, which is the second Death: Labour (I say) to have a part in the first Resurrection, to dye unto sin before you dye unto Nature, and live in newness of Life.

But as for wicked and ungodly sinners, that live

live in ſin, delight in ſin, that have no part in the firſt Reſurrection; their caſe is woful, they be ſubject to the ſecond, that is, eternal death and damnation: *For if ye live after the fleſh, ye ſhall alſo dye.* Rom. 8. Rom. 6.

And therefore deceive not your ſelves as many do, which think, if they come to Church, hear the Word, receive the Sacraments, all is well; they hope God will be merciful to them, and hope they ſhall not be damned. Well, mark what I ſay, thou maiſt come to Church duly, thou maiſt hear the Word of God as long as thou liveſt, thou maiſt receive the Sacrament as often as thou wilt; but if thou haſt not thy part in the firſt Reſurrection, that is, unleſs thou live a godly life, unleſs thou mortifie thy filthy ſins, and ungodly deſires, unleſs thou become a new Creature, ſurely thy eſtate is lamentable, and thy part is in the Lake of Fire and Brimſtone, which is the ſecond Death. And therefore let no man deceive himſelf to think, becauſe he hears the Word, profeſſeth the Goſpel, receives the Sacrament, that therefore he is well enough: No, no, though thou hear never ſo much; if thou live in ſin, ſwearing, drunkenneſs, *&c.* thy eſtate is as woful as before, becauſe thou art not freed from the ſecond Death.

And mark this difference: The children of God have two Reſurrections, and one Death; they riſe from ſin in this life, unto a newneſs and holineſs of Life; and they riſe at the laſt day unto eternal life in Heaven, and therefore truly bleſſed. But graceleſs and godleſs ſin- *Note.*

ners have two Deaths, and but one Resurrecti-
on, they dye in sin here, they are dead in s
and delight in sin here, and so they dye th
first Death of the Body, an Eternal Death
the second Death of Body and Soul in Hell. And
as they never had part in the first Resurrecti-
on, so the second Resurrection is only to Judg-
ment, to Death. Nor is that all, to dye and
go to Hell, for they shall be in a Sea of Mi-
series, and in an Ocean of calamities, Fire
continually flaming about them, and yet not
wasted, nor they consumed: Then the worm
of their Consciences, which they never felt in
their former life, shall bite and gnaw within
them, rage, and madness and wrathful in-
dignation be among them. When they shall
look up, and behold the Angels and Saints
triumphing and rejoycing, what a terror will
this be to them, to behold nothing about
them, but fearful black Devils to affright
them, Brimstone and hot burning Coals un-
der their feet, the revenging hand of God o-
ver them, and his Angels pouring forth the
vials of his wrath and indignation upon them
never ceasing, no intermission? For their
Torment shall be both comfortless and End-
less: they shall be always dying, yet never
dead; they shall be always in the flame, and
yet not have any hope to be consumed. Their
meat shall be griping hunger, and famine in-
tolerable; their drink shall be Lakes of fire
and Brimstone, their pleasure shall be howl-
ing and roaring of foul deformed Fienns ac-
companied with Devils barbarously and cru-
elly handled. Thus, Heaven they have lost,
which

which cannot now be purchased; Hell they have received, and the place must needs be endured; and look how many sins and offences they have committed, and run on Gods score, which their own Consciences can testifie, so many kinds of Tortures and Punishments are severally provided for them in Hell. O how many causes of weeping and doleful crying shall those miserable wretches then endure? They shall howl and weep because they cannot be heard, nor yet appeal from Gods dreadful Judgments, they shall weep and lament, because their pleasures which they enjoyed in their life-time, have been the only cause which hath brought them to all these woes and sorrows: They shall weep and howl, and cry, and no man pity them; and shall weep with bitter tears, because they shall know their miseries are past all recovery, and their Repentance too late; Then they will begin to curse their Birth-day, and their Parents which brought them up; and the Paps which gave them suck shall they ban and curse, and the Place and Air that gave them the first breath; and will cry, wo, wo, that ever I was born, to neglect Gods Commandments, and to break his Laws, and neglect his Ministers and Holy Word, running after my own inventions; and thus have I justly deserved Hell-Fire for evermore.

And therefore if you would live when you be dead, you must dye to sin while you are a-live; only the penitent Sinners shall live for ever in Eternal Life, only those which dye to sin, shall escape the second death. But the im-

impenitent that lives and delights in ſin here, ſhall dye for his ſins eternally; nay, he ſhall never taſte of the Life to come: But as he would not labour to have his part in the *firſt Reſurrection*, ſo he ſhall be ſure to have his portion in the *ſecond Death*, which is ſo fearful a thing, that it might make even the flinty heart to break in pieces, to lie in Fire burning for ever, without any eaſe or end, and never to conſume, nor waſte away: Oh then, let us look unto it, and labour to have our part and portion in the *firſt Reſurrection*, and then ſhall the *ſecond Death* do us no harm; but we ſhall live in joy and happineſs for ever in Heaven with the Almighty; and all the Angels, and Arch-Angels, and Holy Saints ſhall be our Companions for ever, and without end.

15. *And whoſoever was not found written in the Book of Life, was caſt into that Lake of Fire.*

THE former Verſe did ſhew to us the execution of the laſt judgment upon all wicked and ungodly ſinners, and of that we ſpake the laſt time. Now in this Verſe we may obſerve the different eſtate of the Children of God, and of the wicked, for as there are but two ſorts of men, *Good* and *Bad*, *Elect* and *Reprobate*, *Penitent*, and *Impenitent*, the Children of God, and the Limbs of Satan. So there be but two places, *Heaven* and *Hell*, *Joy* and *Pain*, the *Right Hand*

Hand and *Left*: And the rewards ſhall be according, either *bleſſed* or *curſed*; for ſo St. *John* ſaith here, *The Elect ſhall have Eternal Life: but they that be Reprobates, ſhall be caſt into the Lake of Fire.*

Firſt, Concerning the Elect, and thoſe that be choſen in the Lord Jeſus; and whoſe Names be written in Heaven: As their lives do differ from the wicked and ungodly, ſo their Eſtate after this life is far different; for they ſhall be bleſſed and happy for ever. And if you do ask, what is the bleſſedneſs that all the Elect ſhall have? I anſwer with *Paul, The eye of man never ſaw it, nor never entred into the heart of man to conceive the hundredth part of this happineſs.* Yet we may out of the word of God gather ſome reliſh of it, as it is deſcribed unto us. 2 Cor. 2. 9

And firſt and foremoſt, this bleſſed eſtate of the godly at the laſt day, ſtands in this, that God ſhall be all in all unto us: What good things ſoever the heart of man can wiſh, that will God be unto us. If thou deſire wealth God will be it unto thee: If honour or pleaſure, Almighty God will be all in all unto us: nay, every Child of God ſhall have as it were a Kingdom, *Come ye bleſſed, &c.* 1. Wherein mens happineſs in death conſiſts. 2 Cor. 25. 28. Mat. 25. 2. Rev. 21.

Secondly, In the Kingdom of Heaven there ſhall be no manner of want; for we ſhall be free from all ſin, and all defects in the Body and Soul ſhall be ſupplyed. And though we ſee God now but in part, yet then we ſhall behold him face to face, unto our eternal comfort; not, as in a glaſs, darkly; but ſee and behold him, even as we are ſeen and be- 1 Cor. 15. 18.

hold perfectly; and Jeſus Chriſt the Lamb of God which hath been our Advocate; and the
Rev. 21. Vision of the Holy Ghoſt, not like a Dove
Io. 17. hovering, but perfectly and directly, *and we*
Pſ 17.15 *ſhall then for evermore live in his bleſſed preſence,*
Rev. 21.3 *and reign with him for ever.*

Thirdly, Then all the Elect ſhall be like unto Jeſus Chriſt: So ſaith *Paul, He ſhall change*
3. Phil. 2.24 *our vile bodies, and make them like unto his glorious body.* Chriſt was moſt holy, pure, incorruptible and glorious; even ſo ſhall we be: We ſhall be for ever free from Sin, Satan, Death, Hell and the Grave. And at the point of Death, let us intreat the Lord, that he would be a Fountain of ever living Water, to beſprinkle our Souls and Hearts, for his Sons
Pſ. 16.11 ſake Jeſus Chriſt.

Fourthly, In Heaven we ſhall reap endleſs joy, and eternal happineſs; and ſhall delight in praiſing of God for ever; ſo as we ſhall keep a perpetual Sabbath, and joy in the ſervice of God for ever. Oh it is a great happineſs to be in the preſence of God; for there is glory and honour, and true content indeed: Where we ſhall have joy without ſorrow, a day without night: no valley of tears, but a *Sion of glory*, and endleſs comfort. And this ſhall be done unto all which fear God, and whoſe names ſhall be found written in the Book of Life.

Uſe. Oh then, curſed be thoſe men and women, who think and ſay, it is in vain to ſerve the Lord; or as *Pharaoh* ſaid, *Who is the Lord that*
Mal. 3.14 *I ſhould fear him?* Oh no, then men ſhall know it is not in vain to ſerve the Lord; for

if

if we will not be careful to keep a good Conſcience, and ſerve God aright, and ſo go to Heaven by example; we then muſt expect to go to Hell with the wicked for company; nay God will put a difference between them that ſerve him, and ſerve him not. And this ſhould encourage all men to labour to abound in holy duties, ſeeing God will reward even the leaſt work of Faith.

If thou give but a cup of cold water in the name of Chriſt, verily thou ſhalt not loſe thy reward. Though our works cannot any way merit, yet he will in mercy for his Son Chriſts ſake, thus Crown the good works of his Children.

And ſeeing a few ſhall be ſaved, O let us labour to be of that little Flock, let us above all things ſeek this Kingdom of God, if thou obtain this, thou art happy and bleſſed, although thou loſe all the world beſides; and if thou loſe it, thou art miſerable and wretched, though thou win the whole World. O then, what mad men are we, if we do never ſeek for this, or dream of Heaven until we have one foot in the Grave or Hell: Let us not then think to gain a Kingdom ſo eaſily, we cannot go to Heaven on Beds of Down, but we muſt ſtrive to enter therein not eaſily, we muſt take pains, for what is got without? And as life is ſweet, joy, riches, honour, and pleaſures are ſweet; ſo to have them for ever without fear of loſing, this is a bleſſed thing; for ſo it is with them that be in poſſeſſion of this Kingdom, they ſhall be out of all fear to loſe it, and ſhall

Reign with Chriſt for evermore.

Thus (in ſome ſort) you may conceive the bleſſed and moſt happy eſtate of all the Elect, and faithful Children of the Almighty, which ought to ſtir us up to repent, and turn to God while we have time and ſpace.

But what ſhall become of the reſt, the ungodly ſinners? Of them whoſe Names be not written in the Book of Life? Alas poor wretched! diſtreſſed Souls! It grieves me to think of them: It would make a mans heart for to melt, to think on their moſt woful miſery; and I quake to ſpeak or think what ſhall become of them after this life. The Holy Ghoſt ſaith here, *They ſhall be caſt into the Lake of Fire.* What then ſhall become of the ſwearer, drunkard, *&c. They ſhall be caſt into the Lake of Fire.* And ſo ſaith Chriſt, *Go ye curſed into everlaſting Fire, &c.* This is their end, and this is their portion for evermore. Ah miſerable wretches! ah vile creatures! ah miſerable ſinners! It had been far better for them they had never been born, or had been rather Toads or Serpents, than Men. For beſides this, that they ſhall be caſt out of the glorious and comfortable preſence of Almighty God and his holy Angels, *They ſhall be caſt into the lake of fire for ever.*

Mat. 15.

Concerning this Lake of fire, into which all impenitent and hard hearted Sinners ſhall be caſt for ever, I have already deſcribed unto you; and for a Concluſion, to put you ſtill in mind of this Lake, this Hell, this Topher, this place of Torment, which will never have end, I will ſet down three ſpecial

points,

points, and that briefly.

Firſt, The extremity of it.

Then Secondly, The perpetuity of it.

And Thirdly, That it is remedileſs.

And which well conſidered, methinks it ſhould make the flinty heart of Sinners to melt, and to break in pieces, for fear they do come into this place of Torment, into this Lake of Fire.

And ſeeing the ſpirit of God doth repeat it again and again, that all reprobate Sinners ſhall be caſt into the Lake of Fire, it is to ſhew, that men do little conſider of that, they do not tremble at it; and therefore he beats upon it, to teach us that it is a ſpecial point to be thought on, to mollifie our hard hearts. And firſt, concerning this ſame Lake of Fire: In that it is named here, *lake of fire.* This noteth to us the extremity of the Torment, that it is a place of endleſs woe, and unſpeakable pain. The Scriptures afford it ſundry names to ſet forth the unſpeakable torments thereof. *All wicked and impenitent Sinners ſhall be caſt into the lake of fire.* For of all Torments, none is ſo extream as Fire, and Chriſt ſaith, *There ſhall be weeping, wailing, &c.* And it ſhall be moſt hot, and yet moſt cold, which ſhews the ſtrangeneſs of this Fire, *&c.* Again, *Their Worm ſhall never dye, Mark* 8. 44. That Worm which ſhall gnaw their Conſciences, even the Torment of their Conſciences. Oh what a woful thing is this for any man or woman to have a worm continually to gnaw their bowels within, never to let them alone, or to give them any

1. The extremity of it.

Rev. 2. 8.

Luke 13. 18.

reſt! Such ſhall be the miſery of the wicked. Again, *Tophet is prepared for the King, he cannot eſcape, and it is deep and large, and the burning thereof is fire and much wood, and the breath of the Lord, as a River of Brimſtone, ſhall kindle it, Iſa.* 20. 33. So as the wrath of the Lord ſhall be as a Bellows to blow it, and as a River of Brimſtone to maintain it. By this you may a little conceive the extremity of this woful Lake of Hell-fire. But if I had the Tongue of Men and Angels, I could never expreſs it to the full: For as the joys of Heaven be unſpeakable, ſo the torments of Hell cannot be expreſſed; at what time the full wrath of God ſhall ſieze upon the Reprobates, both Body and Soul, and ſhall feed upon them for evermore.

Now to the end you might the better conceive the extremity of it, you muſt know that the torments of Hell be univerſal, even in all the parts of the Body, and the faculties of the Soul at once, the Mind, the Will, the Conſcience, the Affections, the Head, the Heart, *&c.* all at once ſhall be tormented The pains in this Life are for the moſt part particularly in ſome part of the Body; but in this Fire the ſinner ſhall be tormented in all parts at once, and yet we may ſee that ſome pains there be, as in the Convulſion, or the Stone, *&c.* which men would not willingly have for a whole World. Alas, what a woful thing will this be, to be tormented even in all, and every particular member ſo extreamly? Let one example ſerve in this point; The rich Glutton cries out, *Oh, I am tormented*

tormented in this flame? Luke 16. The torments and heat was ſo great, that he would have given even a whole World, if he had been Maſter of it, for ſo much water as would have ſtuck upon his finger, to have cooled his flaming Tongue. Thus you ſee that the firſt is moſt extream and woful, and yet men will not believe it, they fear it not.

But let every one think on the moſt woful and extream pain of this Lake of Fire, let us make that uſe which our Saviour teacheth, *If thy Right Hand or Foot offend thee*, that is, any thing never ſo ſweet, or never ſo profitable, never ſo dear or near unto us; *Let us cut them off, and caſt them from us*, that is, let us forego and forſake them all; for it is better to go lame into Heaven, than whole into Hell; it is better to go naked in Heaven, than in coſtly Apparel in Hell: O therefore let all carnal men, and ungodly ſinners, that live in pleaſures and in ſin, know; they ſhall pay full dear for theſe things, even the loſs of their own Souls for ever. Mat. 6. 6.

Secondly, As the pains of Hell be eaſeleſs, and moſt extream, ſo they be endleſs and perpetual, no end of them for evermore. So *Abraham* tells the rich Glutton; *you that are there, cannot come hither*, Luke 16. And ſo ſaith St. *John*, Rev. 12. *It is a Lake of Fire and Brimſtone, that burneth for ever*: So, *Go ye Curſed into Everlaſting Fire*, Mat. 25. 41. It can never be quenched: When as damned ſinners ſhall lie therein many thouſand years; yea, as many as there be Stars in Heaven, yet it ſhall never have an end. If a man ſhould once

2. The perpetuity of it.

once every thousand years, take one spoonful of water out of the Sea, how many thousand years would be expired, before he should have emptied the same?

Oh consider this, you that forget God; consider this you which contemn the Word of God, prophane the Lords Sabbath, that make no Conscience at all of Drunkenness, but rather count it good fellowship, and will brag and boast of it. What treasure of plagues the Lord hath reserved for the damned. Oh, let us think often of this, that these same Torments be both endless and easeless. Oh what mad men and women, and what fools we be, that will now enjoy the pleasures of sin for a season, and then to lie in torments for ever. What will it benefit or profit us, to enjoy a little worldly pelf, Money, Lands or Livings here, for to live in all pleasures or delights, some sixty or eighty years, and then to be tormented in Hell-fire for evermore? And yet we do not see that such is the extream folly and madness of many men, that they will have their pennyworths here, although they pay never so dear for them in the life that is to come.

3. Remedileſs.

Thirdly, These Torments as they be endless and easeless, so they be remedileſs. This we may behold in the rich Glutton in Hell, who would have given a World, if he had been owner of it, and yet for all that, he could not have it, it was then denyed him. For there is no ease nor remedy in Hell, no Redemption after death; no Silver nor Gold, no Wit nor Policy, no Appealing to another Judge;

Judge; But he muſt lie by it for evermore, even in this cloſe priſon, until he hath paid the Debt and uttermoſt farthing. For if all the bleſſed Saints and Angels in the Kingdom of Heaven ſhould fall down at the feet of Chriſt, to beg but for one Soul, it could do him no good, Chriſt would deny them all, they muſt have the Repulſe.

O then conſider this; this it is that ought for to make all men quake, and all hearts to tremble, that in Hell is no eaſe nor hope of Redemption. This is that which makes the Devil and damned Spirits to fear and tremble, and yet it cannot move flinty and ſtony hearted ſinners once to be afraid. O then, I beſeech you, let us think on theſe things now in the days of mercy; now the remedy is to be had, now we may avoid this fearful miſery, now we may eſcape this woful torment, and wrath to come. Exhortation.

If we will now repent, if we will now leave our ſins, and beg pardon of Almighty God for them, we may eſcape: But after Death there is no time of Mercy, but only Judgment and Torment, but Fire and Brimſtone, and the Wrath of God for evermore. And therefore let us now repent, let us bewail our ſins, while we have both time and breath to repent; and live as the ſervants of God, and not as the ſlaves of Sin and Satan any longer, and the Gates of Hell ſhall not prevail againſt us, nor the ſecond Death triumph over us.

Our bleſſed Saviour telleth us, that the ſoul of the poor Beggar is more worth than many thouſand

thouſand worlds. And therefore the loſs of a Soul is greater than the loſs of the whole World: What benefit were it for a man to win the whole World, and preſently to loſe both Body and Soul?

If a Man ſhould loſe Houſe, Land, Wife, Children, and all that he hath, yet it is nothing in compariſon of his Soul; that is a loſs of all loſſes, to be ſevered from God, and from Chriſt, and to be in Hell torments for ever. O then let us conſider what our ſouls be worth, and what Chriſt paid for the ranſom of them, and let us learn to prize them above the whole World. But alas, men cannot ſo eſteem of them: Oh no, men will for one penny, with *Judas*, or an hours pleaſure, hazard loſs of Soul and Body for evermore. Ah poor ſoul! thou didſt never yet know what thy Soul is worth. Chriſt Jeſus ſaith, it is more worth than all the World. Oh let us eſteem of it, and value it, and account all riches, pleaſures or profits, as dung, ſo that our Souls, our poor Souls may be ſaved in the day of our Lord. For a concluſion to this purpoſe; let us remember the words of St. *Peter*, *the world that then was periſhed, overflowed with water.* Again St. *Peter* gives us here a good Leſſon, and tells us, that *the Heaven and Earth which are now, are kept by the ſame word in ſtore, and reſerved unto fire, againſt the day of judgment, and of the deſtruction of ungodly men*, verſe 9. *The Lord is not ſlack, but patient*, verſe 10. *Howbeit the day of the Lord will come as a thief in the night, in the which the Heavens ſhall paſs away with a noiſe,*

2 Pet. 3. 6.

noiſe, and the Elements ſhall melt with heat, and the Earth with the works therein ſhall be burnt up. Seeing therefore that all theſe things muſt be diſſolved, what manner of perſons ought ye to be in Holy Converſation and Godlineſs, looking for, and haſting unto the coming of the day of God, in the which the Heavens being on fire, ſhall be diſſolved? but we look for new Heavens, and a new Earth, according to his promiſe, wherein dwelleth righteouſneſs. Wherefore Beloved, ſince ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blemiſh. And account that the long-ſuffering of the Lord is Salvation, 1 Pet. 4. 7. *Now the end of all things is at hand, be ye therefore ſober, and watching in Prayer,* Luke 21. 34. *Take heed to your ſelves, leſt at any time your hearts be oppreſſed with ſurfeiting and drunkenneſs, and cares of this life, leſt that day come on you unawares. For as a Snare ſhall it come on all them that dwell on the face of the Earth; watch therefore, and pray continually, that ye may be accounted worthy to eſcape all thoſe things that ſhall come to paſs, and that you may ſtand before the Son of man:* For it is he that will ſay, *Ariſe ye dead, and come to judgment.* Now I have done with the Text, and have ſhewn you the way to get a good Conſcience, and the benefit of it, and likewiſe the reward of an evil Conſcience, which is, *the Lake that burneth with Fire and Brimſtone for ever.* Now I will not leave you in horrour and dread in the concluſion of the Text, being the laſt words of it, but I will comfort you with the deſcription of Heaven, and the joys

joys thereof, as St. *Paul* relates in 1 *Cor.* 2. 9. *The things which Eye hath not ſeen, neither Ear hath heard, neither came into mans Heart, are, which God hath prepared for them that love him.* If the holy Apoſtle St. *Paul* being taken up into Paradiſe, heard ſuch words which cannot be ſpoken, and are not poſſible for a man to utter; as he teſtifieth of himſelf, 2 *Cor.* 12. 13. How ſhould I take upon me to ſhew you theſe Joys, which neither Eye hath ſeen, nor Ear hath heard, nor ever entred into the Heart of Man?

Herein I know mens minds will run upon needleſs curioſities, which is no part of my duty to ſatisfie; as alſo to ſhew you mine own devices and imaginations, were a thing to ſet forth mine own folly; but ſo far forth as mans reaſon may reach, and there we muſt ſtay. For mans reaſon in ſpiritual Affairs is altogether fooliſhneſs; nay, rather ſo far forth as Gods Word doth inſtruct us, we may be deſirous to learn, as alſo to be content, although many things be hid from us. Let it therefore be ſufficient unto us, if we may but have a taſte of thoſe joys, and that it pleaſeth God in a meaſure to grant us ſome knowledge of them.

Adam being in the Earthly Paradiſe, knew not all the ſecrets and Commodities thereof: And how ſhall we think to attain the full knowledg of the Heavenly Paradiſe: But ſeeing God doth grant us the underſtanding of theſe matters, but after a ſort, he doth it for our good, that ſeeing thoſe joys which we can conceive are ſurpaſſing excellent, and yet the Heavenly Joys doth ſurmount our conceits,

ceits, by many degrees; further we might the more be drawn into love with God himſelf, who hath ordained ſuch rare, unſpeakable, incomprehenſible, and endleſs excellencies, for them that love him, and live in his obedience.

I will firſt ſhew you what a bleſſed life is, and what they enjoy in Heaven. A bleſſed Life, is the fruition of God himſelf, which is our chief good, the moſt plentiful Fountain and Treaſure of all goodneſs, in whom all godly men that dye in a true and lively Faith, and invocation of the Son of God, are raiſed from the dead, and delivered from all evil, and united to the Quire of Angels, are Saints in Heaven; and there behold God the Father, Son, and Holy Ghoſt; not as in a Glaſs, or Riddle, or darkly, but face to face, even as I am ſeen, and live free from all Calamities, Miſeries, Diſeaſes, labours and griefs; and with ineffable joy and comfort, Celebrate Gods praiſe to all Eternity. For the World is but a Valley of Tears, and this life is full of all ſorts of miſeries, but God in the life to come will wipe them all away, and death ſhall be ſwallowed up in Victory; and he will take away the reproach of his people from off the Earth, *Eſay* 24. 8. *He will ſwallow up Death in Victory; and the Lord God will wipe away all Tears from all Faces, and the Rebuke of his people ſhall he take away from off the Earth; for the Lord hath ſpoken it.* In ſo great Felicity ſhall the Righteous live for ever, and receive a Kingdom of Glory; for which Saint

Paul

Acts 14. 21. *Paul* ſaith, *that we muſt through much tribulation enter into the Kingdom of Heaven:* and of this Kingdom we are heirs, and the ſons of the moſt high God: For *David* affirms as much; Pſal. 3. 6. *Thou, O God, haſt made him to have dominion over the works of thy hands; thou haſt put all things under his feet.* In Heaven we ſhall be free from the cogitation of ſin, and aſſaults of the Devil, and to be ſo ſecure that we ſhall fear no evil, for the Lord will rule us with his right-hand; and defend us with his Holy Arm. As alſo conſidering our own great unworthineſs, we might with the Prophet *David* break forth into the Praiſes of God, *Pſalm* 144. 3. and ſay, *Lord, what is man that thou haſt ſuch reſpect unto him? or the Son of man, that thou ſo regardeſt him*; Now as the Prophets do ſtir up the Peoples minds to ſerve and honour God, by ſetting before them the Temporal Bleſſings of this Life, and thereby giving them an earneſt of greater Bleſſings to come, ſo is the happy eſtate of Everlaſting Life deſcribed unto us by ſuch Earthly Compariſons as our Natural Capacity can conceive; that we beholding, in mind and contemplation, thoſe wonderful joys which we can conceive, may grow into admiration of thoſe Heavenly and incredible Excellencies which are altogether paſt our conceit, and far beyond our reach and underſtanding. For as Spiritual Bleſſings do far ſurpaſs Corporeal Bleſſings, ſo Heavenly Joyes do far exceed all Earthly Glory; yea, and theſe ſtately

ſtately ſecrets of another life, are ſo much hidden from the Fleſh and Blood, that all the Learning of the Wiſe men of the World, can come nothing near them; that in this caſe they may truly ſay with the Aſtrologers of King *Nebuchadnezzar*, Dan. 2. *It is a rare thing, and there is none other that can declare them but God himſelf, whoſe dwelling is not with Fleſh.*

The Turkiſh Paradiſe.

But let us a little behold what Fleſh and Blood hath ſet down concerning theſe Joyes of Heaven. In the Turkiſh *Alcoran*, that is, a Book which they uſe inſtead of a Bible, which Book *Mahomet* their Prophet left unto them, as the Learned have ſearched out: Thus the Joys of Heaven are ſet down. Their Prophet promiſes them Garments of Silk, of all ſorts of Colours, Bracelets of Gold, and Amber; Parlours and Banquetting-houſes upon Floods and Rivers, Veſſels of Gold and Silver, Angels ſerving them; bringing in Gold, Milk; in Silver, Wine; Lodgings furniſhed, Cuſhions, Pillows and Down-beds, moſt beautiful Women to accompany them; Gardens and Orchards, with delightful Arbours, Fountains, Springs, all manner of pleaſant Fruits, Rivers of Milk, Honey and ſpiced Wine; all manner of ſweet Odours, Perfumes, and fragrant ſcents: And to be ſhort, whatſoever the Fleſh ſhall deſire to eat: Thus fleſhly People have a fleſhly Religion, and a fleſhly Paradiſe to inhabit; and ſenſual men have imagined the joys of Heaven according to their ſenſual delights; and yet to them that have any ſence or reaſon, it cannot chuſe but ſeem to

to end all in a Fable. These Joys are seen in Princes Courts, these Joys are seen in the Turkish Kingdom; but the Joys of Heaven are such, that no eye hath ever seen them.

But to leave these deceived *Turks* to their false and feigned Joy, let us consider what others have imagined, not much unlike to this; which is expressed by way of comparison; of a poor mans miserable estate, suddenly changed into most unlooked for happyness; whereby the Joys of another Life may appear by the miseries of this: As if a poor man that was out of his way, wandring alone upon the Mountains, in the midst of a dark and tempestuous night, far from Company, destitute of Mony, beaten with rain, terrified with Thunder, stiff with Cold, almost famished with Hunger and Thirst, and near brought unto despair, with a multitude of miseries, should in the twinkling of an eye, be placed in a goodly, large and rich Palace, furnished with all kind of clear Lights, warm Fire, sweet Smell, dainty Meats, soft Beds, pleasant Musick, fine Apparel, and honourable Company, all prepared for him, and attending his coming, to serve him, to honour him, and to anoint and crown him a King for ever. Behold the miseries of this life, and the joys of another; yet this is but an imagination, and the wit and wisdom of Man can devise a great deal more; and yet all far inferiour in degree to those true joys that hereafrer shall be found. See how the invention of men, blinded with their natural conceits, run all upon outward comforts, and

This Change sudden and unlook'd for.

and ſenſual joys, all for the Body; and as for the Soul, that is not once remembred.

Now from the Devices, Inventions, and Imagination of men, all which come nothing near to the effect of this matter; let us come to hear the Revelation of the Scripture, and if any where this bleſſed Eſtate be to be found, we ſhall read it in the Book of the *Revelations*; wherein, although many things be hard and intricate, and paſſing mens underſtanding; yet is this matter lively deſcribed after a meaſure, and in a ſort, under the Name of the City of God, and the Heavenly *Jeruſalem*. And ſtrange it is, that thoſe matters that neither eye hath ſeen, nor ear hath heard, nor ever entred into the heart of man, ſhould ſo much be opened and revealed, as there we read, *Rev.* 21.

The deſcription of the Place where thoſe joys are to be found under the Name of *Jeruſalem*.

Firſt then, let us ſpeak concerning the Place, then concerning the Commodities thereto appertaining. The Place is Heavenly *Jeruſalem*, the City of God, the Land of the Elect, which the Apoſtle deſcribeth after this ſort: *And I John*, ſaith he, *ſaw the Holy City, New* Jeruſalem, *come down from God out of Heaven, prepared as a Bride trimmed for her Husband*: Whereof the Prophet *Iſaiah* ſpeaketh in the perſon of God, *chap.* 65. 17. For lo, I will create new Heavens, and a new Earth, and the former ſhall not be remembred, nor come into mind. But be you glad, and rejoyce for ever, in the thing that I ſhall create. For behold, I create *Jeruſalem*, as a joy: And I will rejoyce in *Jeruſalem*, and joy in my people, and the voice of weeping ſhall

ſhall be no more heard in her, nor the voice of crying; and where we ſhall ſing no more the Song of *Babylon*, but the Song of *Sion*, ſaiyng, *Holy, holy, holy Lord God of Heaven and Earth.*

Pſal. 84. 1, 2.

Of this Heavenly Kingdom we may ſay with *David*, How amiable are thy Tabernacles, O Lord of Hoſts! my Soul longeth, yea, even fainteth for the Courts of the Lord, my heart and my fleſh cryeth out for the living God. Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee; for a day in thy Courts is better than a thouſand; I had rather be a door-keeper in the houſe of my God, than to dwell in the Tents of the wicked: Theſe be the Tabernacles of health and ſecurity: The Lord himſelf ſaith thus, *My people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.* Of this the Lord ſaith, *I will feed them in good Paſture, and upon the high Mountains of* Iſrael *ſhall their Fold be; there ſhall they lie in good Food, and in a fat Paſture ſhall they feed, even upon the Mountain of* Iſrael, *and ſhall poſſeſs a Kingdom which cannot be ſhaken.* And this Kingdom of Heaven is ſuch a Kingdom, that it is paſt thought; it is very ſpacious, it is a Paradiſe, it is a Kingdom of Grace, it is the Kingdom of Glory, it is the Kingdom of our God, the Kingdom of Chriſt, a Celeſtial Kingdom, a Kingdom not made with hands, but an immortal Kingdom, becauſe it is eſtabliſhed by Grace. It is a Kingdom which hath a King that never dyes, nor is ſubject to change, but hath durance for ever and ever,

Eſa. 7. 32. Iſa. 32. 18 Ezek. 34. 14.

and

nd at whose right hand are pleasures, world
without end. It is likewise all glorious with-
n; the Gates are of Pearl, and the Coverings
are all of fine Gold, and the Pavements are of
precious Stones, our Meat shall be *Manna*,
which is the Angels food, our Drink shall be
Wine, our Musick Quires of Angels; and if
we desire Voices, there shall be the Seraphims
and Cherubims, with the twenty four Elders
falling down and saying, *Holy, Holy, Holy Lord*
God of Hosts. And if we be loth to go to this
place, it is because we do not know how to
come thither, even as a Child that will cry to
go from the Mother to the Nurse. This
Kingdom is that, of which *David* saith, *I had* Ps. 27. 13.
fainted, unless I had believed to see the good-
ness of the Lord in the Land of the Living. In
which we believe we shall see so many, and so
great good things of the Lord, prepared for
them that love and expect him. *For since the* Isa. 54. 4.
beginning of the world, men have not heard,
nor yet perceived by the ear, neither hath the eye
seen, O God, besides thee, what he hath prepa-
red for him that waiteth for him. How excel- Psal. 36.
lent is thy Loving Kindness, O Lord! therefore 7, 8.
the Children of Men put their trust under the
shadow of thy wings, they shall be abundantly
satisfied with the fatness of thy House, and thou
shalt make them drink of the River of thy Plea-
sures: For with thee is the Fountain of Life;
in thy Light shall we see Light. This is that
City spoken of in *Revel.* 21. 21. and so
forwards, of which St. *John* saith, *The twelve*
Gates are twelve Pearls, every several Gate was
of one Pearl, and the streets of the City were pure
Gold,

Gold, as it were tranſparent Glaſs. And I ſaw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, nor of the Moon to ſhine in it; for the Glory of God did enlighten it, and the Lamb is the light thereof. And there ſhall be no night there, and they need no Candle, neither the light of the Sun, for the Lord giveth them light, and they ſhall reign for ever and ever. Of this Heavenly City ſpeaketh the Prophet *Iſaiah*: In this Mountain ſhall the Lord of Hoſts make to all the people a feaſt of fat things, a Feaſt of Wine on the Lees, a Feaſt of fat things full of Marrow, of Wines on the Lees well refined. *David* reſolves thus: As for me, I will behold thy Face in Righteouſneſs. I ſhall be ſatisfied, when I awake, with thy likeneſs. Thou wilt ſhew me the path of Life, in thy preſence is the fulneſs of Joy, and at thy Right Hand are pleaſures for evermore. This is the Holy of Holies, it is holy in reſpect of the glorious Company that is in it: For there are none but Saints and Angels: And it is moſt holy, becauſe the ſacred preſence of the Deity is there.

Iſa. 25.

Pſ. 17. 15.

Pſ. 16. 11.

O Glorious Banquet! Oh Heavenly Seats! O Eternal Manſions! in which the Souls of the Bleſſed are alway repleniſhed, and with all Godly Joys ſhall abound; and being adorned with Crowns, they ſhall aſſiſt the Angels ſitting in a Regal Throne, that ſhall be made worthy of Eternal Life, and which is the higheſt happineſs of all, they ſhall enjoy continual Converſation with Jeſus Chriſt, with his Arch-Angels, Angels, and the higher Powers, Thrones,

Thrones, Dominions, Principalities and Powers that exceed all Gold, precious Stones, and the bright rays of the Sun.

As for the King of Heaven, nothing can be ſaid ſufficiently, for he exceedeth all hearts, thoughts. If *Peter*, who ſaw our Saviours Transfiguration in the Mount, in a Cloud, that was but an Image of the Glory that was to come, ſaith unto Jeſus, *Maſter, It is good for us to be here*, rejecting all worldly pleaſures from his mind, in reſpect of that; what ſhall we ſay, when the very truth ſhall appear, and we have the fruition of the ſame? Likewiſe in the Epiſtle to the *Hebrews*, 12. 22. We may behold the bleſſed eſtate of thoſe that ſhall enjoy the life to come. Ye are come to the Mount Sion, to the City of the Living God, the Celeſtial *Jeruſalem*, and to the Company of innumerable Angels, and to the Congregation of the firſt-born, which are written in Heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the New Teſtament. And how this Heavenly City, and new *Jeruſalem* is deſcribed, we may read it, notably ſet down in the 21 of the *Revelations*, where, by divers earthly ſimilitudes, the glory thereof is ſhadowed, ſetting forth the ſame by thoſe things which make earthly Cities famous and admirable; as the great compaſs and height of the Walls, and ſtately buildings, the gorgeous Furniture thereof, Jewels, and precious Stones, pleaſant Rivers, and the Tree of Life in the midſt thereof, no light in the City. But let us behold the

order and frame of the City, as we may read in the aforesaid 21 Chapter of *Revelations*, whether still I refer you. The matter declared, is as followeth, beginning at verse 12. This City *Jerusalem* had a great Wall, and high, and at the Gates 12 Angels, and the Names written, which are the 12 Tribes of the Children of *Israel*. On the East part there were three gates, and on the Northside three gates, and on the South-side three gates, and on the West-side three gates; and the Wall of the City had twelve Foundations, and in them the Names of the Lambs twelve Apostles: And the City lay four-square, and the length is as large as the breadth of it, and the length and breadth of it, and the height of it are equal; and the building of the Wall of it was of Jasper, and the foundation of the Wall of the City was garnished with all manner of precious stones, and the 12 Gates were 12 Pearls, and every Gate is of one Pearl, and the Streets of the City are pure Gold, as shining Glass. The names of the precious stones are further there recited.

The Church dispersed throughout the World; therefore the Gates *East, West, North, South.*

Oh Glorious City of God! *There is a River the Streams whereof shall make glad the City of God, the place of the Tabernacles of the most High, out of which thou, O Lord, shalt make them drink of the River of thy Pleasure.* A torrent of Pleasure, a full cup running over; in which the Saints of God rejoyce in Christ, cloathed in white, and following the Lamb, whersoever he goeth; and with the Angels sing to the Lord, saying, Salvation to our God, which sitteth upon the Throne, and to the

Psal. 46. 4
Psal. 23. 5

the Lamb, *Amen.* Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be unto our God for ever and ever. *Amen.*

You ſee in theſe words, how glorious the City of God is, the Walls of Jaſper, the Foundations of precious Stones, the Gates of Pearls, the pavements of pure Gold. And if the Walls, Streets, and Gates be ſuch, how much more joyful, comfortable, and incredible are thoſe things within the City? for we muſt perſwade our ſelves, that there are many hidden treaſures, and matters of far more account. Many things ſpoken of the outward Palace, but thoſe things which are within, are unſearchable. According to that we read, *Rev.* 2. 17. *To him that overcometh, will I give to eat of the Manna that is hid, and will give him a white ſtone, and in the ſtone a new Name written which no man knoweth, ſave he that received it* : So ſecret and hidden are the things within the City.

This *Jeruſalem* is called a Kingdom, *Luke* 21. 19. *Therefore* (ſaith Chriſt) *I appoint unto you a Kingdom, as my Father hath appointed me, to eat and drink at my Table, in my Kingdom, and ſit on Seats, and judge the Twelve Tribes of Iſrael.* And to comfort the godly in all wants, diſtreſſes, and neceſſities in this World, Chriſt ſaith unto them, *Luk.* 12. 13. *Fear not little Flock, for it is your Fathers pleaſure to give you the Kingdom* : And what greater preferment can they look for? Yea, which is more, that which but one can have in a Realm here, every one ſhall be a King.

Elſe how ſhould it be true which we read, *Rev.* 3. 11. *Behold I come ſhortly; hold that which thou haſt, that no man take thy Crown*: And that which the Apoſtle ſpeaketh of himſelf, in the 2 of *Tim.* Chap. 4. verſe 7. *I have fought a good Fight, and have finiſhed my courſe: From henceforth is laid up for me a Crown of Righteouſneſs. And the four and twenty Elders caſt down their Crowns before the Throne of God.* Rev. 4 10. Earthly Princes want no worldly Joys, and they that wear Crowns in Heaven, ſhall far more abound in all happineſs. Thoſe Joys which are higheſt on Earth, are of leaſt account in Heaven; for all ſhall be crowned, according to the ſpeech of the Apoſtle, 2 *Tim.* 4. 8. Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord, the Righteous Judge ſhall give, and not to me only, but to them alſo that love his appearing. Gods Kingdom is not to be ſhaken, as our Earthly Kingdoms are; nor is it to be compared to our Terreſtrial or Temporary Kingdoms; no, he hath left thoſe Kingdoms to the Sons of Men, as to *David*, *Solomon*, *Hezekiah*, and the like. His Kingdom is not made with hands, it is paſt our imagination, and contains in it all that can be wiſhed or deſired; and therefore did *Abraham* forſake his own Native Country, his Kindred, and his Fathers Houſe, to go out into a Land he knew not whither. And why did *Moſes* forſake *Egypt*, and not only that, but refuſed to be called the Son of *Pharaohs* Daughter? why did ſo many Patriarchs, Prophets, Saints and Holy Men and Women, leave their ancient

Heb. 11. 12.

ent Houſes, Riches, and lay down their Treaſures at the Apoſtles feet, and wander up and down in Wilderneſſes, and in Mountains, and hide themſelves in Dens and Caves of the Earth? Surely, for this cauſe, they had reſpect unto the recompence of reward, and that was *Regnum Dei*, the Kingdom of God, this Heavenly Manſion, where they deſir'd to be, and were aſſured they ſhould ſee the goodneſs of the Lord in the Land of the Living. which hath a Crown that never fadeth,- and Salvation that never endeth; an Inheritance immortal, and the Habitation perpetual.

Jeruſalem, where God would be Worſhipped, and in which King *Solomon* built the Temple, ſeated in that place, which we now call the Holy Land, was in times paſt ſo famous, that all Nations had recourſe thither; both becauſe of Gods Worſhip and Service therein, and his manifold gracious bleſſings poured thereon; and therefore is the Kingdom of Heaven compared to this, and called the new *Jeruſalem*.

Likewiſe alſo *Canaan*, that plentiful Land, which flowed with Milk and Honey, which was the Land that was promiſed to the people of *Iſrael*, is compared to this Heavenly Habitation. But as many dyed ſhort of it, and never entred into the Land of *Canaan*, ſome for Murmuring, ſome for Whoredom, ſome for Idolatry, ſome for one offence, ſome for another; ſo although we hear of the joys of Heaven, and of this new City, and many would enter therein; yet for their manifold offences in this time of their life and

tryal, many are debarred from thence, and few are made the Citizens of Heaven; therefore if we expect to come to this place of happiness, we must first be reconciled to God by true repentance; therefore we must come with Jesus Christ in our hearts by faith, and plead his merits, death and passion, and so enter into his joy. Thus much for the place, now for the Commodities.

The Heavenly Joys of the Soul.

THE Commodities which belong to this Heavenly *Jerusalem*, are first, concerning the Soul, being the principal part of Man. Secondly, As touching the Body; for the Body being joyned unto the Soul, shall be partaker of this inestimable and everlasting happiness, that in Body and Soul, the whole man may receive his full perfection, as he was at first created perfect. And whereas it is the chiefest delight of a godly Mind to serve God, especially in the Church, and in the Congregation in this Celestial *Jerusalem*, there shall be no Temple, no Church. *And I saw no Temple therein.* How then? Why the presence of God himself shall be unto them instead of a Temple and Church. For the Lord God Almighty, and the Lamb are the Temple of it; and therefore why should men be so loath to go into this joy, which is so unspeakable? And as St. *Ambrose* saith, where we shall have in that Celestial Mansion, no joy by measure, as in a glass or cup, no,

no, but a River of joy and comfort, be as it were overcome with joy; and this joy is as it were the wings of the Soul, to carry it away through this valley of Miſery and Adverſity; for as long as the Soul is in the Body, it is but as in a priſon like a Bird in a Cage, having not her uſual liberty.

Thus in the preſence of God ſhall be all happineſs, and at his Right Hand there are pleaſures for evermore. And it is ſaid the 24 Elders fell down before him that ſate on the Throne, and Worſhipped him that liveth for evermore, and caſt their Crowns before the Throne: So ſhall the Saints in Heaven continually ſing forth Gods Praiſe, *Rev.* 4. 10. and 14. The hundred forty and four thouſand, which had the name of God in their Foreheads, do ſing a new Song before the Throne, and no Man could learn that Song, but the hundred fourty and four thouſand, which were redeemed from the Earth, *Rev.* 7. And there were that were cloathed in long white garments, having Palms in their hands, which cryed with a loud voice, ſaying, Salvation be aſcribed to him that ſitteth upon the Seat of our God. And all the Angels ſtood in the compaſs of the Seat, which fell before the Seat on their faces, and worſhipped God, ſaying, *Amen.* Bleſſing and Glory, and Wiſdom, and Thanks, and Honour, and Power, and Might, be unto our God for evermore. Now ſhall the mind, heart, thought, and imagination of thoſe that are thus bleſſed, be filled with abundance of all ſpiritual comfort. For now we ſee, as St.

Paul ſaith, as it were in a Glaſs, but then ſhall we ſee face to face, *Rev.* 22. 4. Then ſhall all terrour, and darkneſs of Ignorance be taken away; then ſhall we not deſire, as now we do in this life, to ſee God, as the Prophet *David* ſpeaketh. My Soul thirſteth after thee, like as the Hart deſireth the Water-brooks, ſo longeth my ſoul after thee, O God, yea, even for the Living God; when ſhall I come to appear before the preſence of God? At that time ſhall our deſire be fully ſatisfied; and that which was denyed the Prophet *Moſes*, to ſee the Glory of God in this life, *Exod.* 33. 20. ſhall then be granted to every one that there ſhall be placed.

The grief of mind, and ſorrow of heart, ſhall then be utterly removed; no Weeping, no Mourning, no Lamentation to be heard throughout that Holy Mountain, *Behold* ſaith the Prophet *Iſaiah*, in the perſon of God, Chap. 61. 13. *My Servant ſhall rejoyce, and ſing for joy of Heart: I will joy in my people, and the voice of weeping ſhall be no more heard, nor the voice of crying.* Rev. 21. 4. *For God ſhall wipe away all tears from their eyes, and there ſhall be no ſorrow, nor any more pain; for the firſt things are paſt.* That is, thoſe things which we ſuffered in this Life ſhall not moleſt us any more. Then ſhall ſorrow never be felt, complaint ſhall never be heard, matter of ſadneſs ſhall never be ſeen, neither ſhall evil ſucceſs at any time be feared. No cauſe of Fear, no cauſe of Grief, for that they ſhall poſſeſs thee, O Lord, which art the perfection of their felicity. In him ſhall we find

find all Knowledge, all Wiſdom, all Beauty, all Riches, all Nobility, all Goodneſs, all Delight, and whatſoever beſides either deſerveth Love and Admiration, or worketh Pleaſure and Contentation. All the Powers of the Mind ſhall be filled with the ſight, preſence, and fruition of God; all the ſenſes of the Body ſhall be ſatisfied. God ſhall be the univerſal felicity of all his Saints, containing in himſelf all particular felicities, without end, number, or meaſure.

He ſhall be a glaſs to our Eyes, Muſick to our Ears, Honey to our Mouths, moſt ſweet and pleaſant Balm to our Smell: He ſhall be Light to our Underſtanding, Contentation to our Will, continuation of Eternity to our Memory. In him ſhall we enjoy all the varieties of things that delight us here, and all the pleaſures and joys that content us now. Finally, the Soul ſhall be reſtored unto the Image of God in a full meaſure, as it was firſt created, and be throughly beautified and adorned with all Righteouſneſs and Holineſs, all Heavenly and Spiritual Graces. The conſideration whereof muſt needs be a great comfort unto the Children of God, and cauſe them the more chearfully to undergo the troubles of this Life.

The Heavenly Joys of the Body.

THe Commodities and Priviledges of the Body, alſo thus unired to the Soul, ſhall be many: And firſt to begin with that which I find ſet down in the Text, *And the City had no need of the Sun, or of the Moon to*

ſhine in it ; that is, *there ſhall be ſeen no earthly wants.* For what a great Temporal Bleſſing is the heat of the Sun ? moſt comfortable to Man and Beaſt, which bringeth forth the fruits of the Earth for Mans food, and without which all things ſeem to be ſad lowring, but then ſhall we not need this benefit, for the preſence of God ſhall be more comfortable, and the Glory of God ſhall ſupply the want of the Sun and Moon.

All things then ſhall be miniſtred unto us abundantly, that we ſhall not ſo much as once think of any want, whether it be food or cloathing, or any comfort of this Life whatſoever, as the Prophet *Iſaiah* doth worthily expreſs it. Chap. 49. 10. *They ſhall not be hungry, neither ſhall they be thirſty, neither ſhall the heat ſmite them, nor the Sun. For he that hath compaſſion on them ſhall lead them, even to the Springs of Waters.* Here the body hath need of reſt, but there ſhall be no night, neither ſhall there be any need of reſt : Here, for fear of Thieves and Enemies, our Houſes, and the Gates of our Cities are ſhut, but there the Gates ſhall not be ſhut, but always open ; becauſe there ſhall be no fear of Enemies, no fear of future hurts and dangers. They that are oppreſſed here, had need of defence, of help, and comfort, which hardly is to be had in this World, *Eccl.* 5. 8, 10. *But there ſhall violence no more be heard of,* Iſa. 6. 8. *There ſhall every ones cauſe be heard, and every wrong ſhall be righted : For there ſhall be no Curſe.* For not only the curſe of ſin ſhall be cut off, but all occaſions of ſin

ſhall

ſhall be far removed from us, and we ſhall be throughly reconciled unto God, and we ſhall enjoy perfect peace. As no grief of Mind, ſo no diſeaſe of Body ſhall moleſt us, neither ſhall there be any uſe of Phyſick. All infirmities ſhall be turned into perfections, and all deformities ſhall have an end. That which is now the mighty Conquerour of Mankind, that is Death, then ſhall be trodden under foot: For Death ſhall be ſwallowed up into Victory, that with comfort we may ſay, *O Death, where is thy ſting? O Grave, where is thy Victory?* And that which our firſt Parents could not taſte of, nor ſo much as touch it, that is, *of the Tree of Life:* For though they taſted of the Tree of Knowledge, of Good and Evil, yet they were ſoon caſt out of Paradiſe, leſt they ſhould put forth their hands, and take of the Tree of Life alſo, and eat, and live for ever, *Gen.* 3. 22. In this *Jeruſalem*, even in the midſt of the Street of it, ſhall be the Tree of Life, and a common paſſage unto it, *Rev.* 2. 22. *For this Corruption ſhall put on Incorruption, and this Mortal ſhall put on Immortality.* Thus ſhall there be mirth without ſadneſs, health without ſickneſs, ſtrength without weakneſs, life without labour, light without darkneſs, felicity without abatement, all goodneſs without any evil, where youth flouriſheth that never waxeth old, Life that knoweth no end, Beauty that never fadeth, Love that never cooleth, Health that never diminiſheth, Joy that never ceaſes: There ſhall be pleaſure without pain, and all happineſs without any change, and

1 Cor. 15.

and Life without the reach and Gun-shot of Death; for there shall be Life everlasting. Now the Nature of Man grieves for the loss of his Body, and Delights of the World, which Faith alone doth ease, that promiseth an undoubted restitution of the Body, under a better condition, and assures him of an everlasting Life, in which shall be everlasting Blessedness. Then (as I formerly said) shall the Body be free from all Corruption and Mortality, and all other casualty, or other malady, or pain, or grief; Men all then be like Angels, free from want, and full of
Rev. 7. 16 all felicity: They shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and lead them unto the living Fountain of waters. *And God shall wipe away all tears from their eyes. I saw no Temple therein*, that was
Rev. 21. 4 made with hands, saith St. *John, for the Lord God Almighty, and the Lamb are the Temple of it: And the City of this our God hath no need of the Sun, or of the Moon to shine in it; for the Glory of God did enlighten it, and the Lamb is the light thereof.* And there shall be no more curse; but the Throne of God, and of the Lamb shall be in it; and his Servants shall serve him, they shall see his face, and his Name shall be in their Fore-heads. Oh the joy? Oh the sweet harmony, and melody! Oh the Heavenly Musick which is sung by the Quire of Angels in the Church Triumphant, would ravish a Soul on earth, if he heard it! we know that here on earth we have Musick

that

that doth delight the ear of man very much, but the Muſick which is above, no ear hath heard. Saint *Baſil* ſaith, It is more ſweet than Devotion; nay, more ſweet than Contemplation, and far ſweeter than all things in this World can be.

Let us therefore be converted to God with all our hearts, and ſay, Oh how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the Sons of Men. And let us with joy exalt our ſelves: Even as the Hart panteth after the Waterbrooks, ſo panteth my ſoul after thee, O God: My ſoul thirſteth for God, for the living God: O when ſhall I come and appear before God? There is nothing ſo bitter or ſharp in this life, but will be ſweetned in contemplation of the joys of Heaven, and of eternal life: For in Heaven there is neither Death, nor Mourning, nor Wearineſs, nor Weakneſs, nor Famine, nor Thirſt, nor Corruption, nor Want, nor Sadneſs at all; ſo as we may rather be able to ſay, What is not there, than, What is there? As it is written, The Eye hath not ſeen, nor Ear heard, neither hath entred into the heart of Man, the things which God hath prepared for them that love and fear him. Therefore let no man that hath lived uprightly fear to dye, or doubt of the joys of Heaven; for as we are all born ſo muſt we all dye: And ſhall any man think to get that by favour, which God only hath himſelf by Nature, Immortality? No, we muſt change this life, and for this mortal Habit,

Pſal. 31. 9

Pſal. 41. 1

2 Cor. 9. 2

Habit, put on an immortal Habit, which never fadeth.

The Godly in this life are as Warriours, then they ſhall come to their own poſſeſſion, now they are in skirmiſh, then ſhall they be crowned Conquerors; now they are in the tempeſtuous Sea, then ſhall they be in the quiet Haven; now in the heat of the day, then ſhall they be in the reſt of the Evening: Now in place they are abſent from Chriſt, though in affection they are preſent with him, then ſhall they follow him whitherſoever he goeth; now they ſuffer trouble though their life be hid with Chriſt in God, but when Chriſt ſhall appear, they ſhall alſo appear with him in glory; *Col.* 3. 3. And then alſo they ſhall receive an incorruptible Crown of glory; according to that warrant which was pronounced by a Voice from Heaven, *Rev.* 4. 13, 14. *Write, Bleſſed are the Dead which hereafter dye in the Lord. Even ſo ſaith the Spirit, for they reſt from their labours, and their works follow them:* And what joy will thy ſoul receive in that day, when we ſhall be preſented before ſo honourable and infinite a multitude, before the ſeat and Majeſty of the holy and bleſſed Trinity, with recital and declaration of all the good works and travels ſuffered for the love and ſervice of God, when there ſhall be laid down in that honourable Conſiſtory, all thy Vertuous Deeds, all the Labour thou haſt taken in thy Calling, All thy Alms, and all thy Prayers, all thy Faſting, all thy Innocency of life, all thy Patience in Injuries, all thy conſtancy in Adver-

Adverſities; and for their further comfort, and in a manner wonderful aſtoniſhment; as the wicked ſhall be vexed with horrible fear, when they ſhall ſee the righteous ſtand in great boldneſs, and they ſhall curſe their fooliſhneſs and madneſs, for tormenting ſuch unjuſtly whom they thought nothing worthy of honour, and yet now ſee them amongſt the Saints of God, *Wiſd. 6. So ſhall the Righteous in their place go forth, and look upon the carkaſſes of the men that have tranſgreſt God's Will and Holy Law*, Iſa. 66. 24. And looking back upon the dangers which they have paſſed, and wherein other men are yet in hazzard, their joy ſhall be ſo much the more encreaſed; for they ſhall evidently ſee how infinite times they were ready to periſh in this their mortal life, if God had not held his ſpecial hand over them. They ſhall ſee and behold the dangers wherein other men are plunged, and the death and damnation whereunto many of their friends and acquaintance have faln; the eternal pains of Hell is incurred by many that uſed to laugh and be merry with them in the World, when as they ſhall ſhine as Stars which have converted many unto God, *Dan.* 11. As contrariwiſe, they that by their evil example, and manifold offences, have been the cauſe of the downfal of many, ſhall ſuffer intolerable grief.

In earth no joy, pleaſure, or comfort ſo ſurpaſſing, ſo ſtrange, and ſo wonderful, but will breed a ſatiety; and we ſhall after a while wax weary thereof, either deſiring a greater or

or elſe longing after variety ; for Mans Nature is given to nothing ſo much as to newneſs and novelty : But, behold the joys of this new *Jeruſalem* ſhall be ſo diverſe, ſo ſtrange, and ſo incredible, that we ſhall never be ſatisfied therewith. We ſee in *Rev.* 21. *The Tree of Life bears twelve manner of fruits, and gave fruit every month ; twelve manner of fruits*, there is the diverſity of their joy ; giving fruits every month, there is the continual change, ſtill pleaſing thy mind with variety, and raviſhing thy ſenſes with infinite delight.

And this may make us more eager after thoſe joys, becauſe we ſhall not be long without them. For the time of this life is but ſhort, and the time of this thy tryal in this world, is but in a manner a moment. If our time here ſhould be a thouſand years, what is it to one day there, which hath no night ? which, be it that it hath a Sun-riſing, yet it ſhall never have a Sun-ſetting ; an entrance and a beginning there is unto thoſe joys, but the terms and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore ſpoken, are endleſs ; ſo are the joys of Heaven beyond all time ; as They are remedileſs, (for out of Hell there is no Redemption) ſo are Theſe joys without all change or alteration ; as they are comfortleſs ſo theſe exceed in all manner of comforts ; all without end, without number, without meaſure.

Thus have I ſhewed you the joys of the Kingdom of Heaven, and yet have I not ſhewed

ſhewed them; for neither can I utter them, nor yet can you conceive them, but we may gueſs at them: But that which I have already ſpoken is ſufficient, though not for the worthineſs of the cauſe, or for the ſatisfying of our infinite deſires, yet for edifying, comfort and inſtruction. And if I ſhould lead you along with my own devices and imaginations, it were but a matter to delude you. Again, be not deſirous to know more than is fit and convenient: For when we have ſpoken all, or the learnedeſt in the World expreſſed all, yet all muſt come ſhort of this mark, to utter the truth of theſe joys. For if no eye hath ever ſeen them, or heart of Man can conceive them, how is it poſſible, I ſay, for me to declare them? But that which we do know, let us gather to our good, and to our neceſſary inſtruction; leaving off to ſearch where God will give no underſtanding. Hidden and they are unknown, that we might the more earneſtly deſire them, for known things grow out of love.

The conſideration of theſe joys already recited, may be ſufficient to eſtabliſh us, and to confirm us, that there be not in any of us an unfaithful heart, to depart away from the living God. And who would deprive himſelf of thoſe joys, if they were no other, but ſuch as even our own minds might imagine, or our own hearts conceive? In this caſe, let us be content there to make a ſtop, where God's Word hath ſet a full point. And bleſſed be God, who to encourage us in a way of Godlineſs, hath granted us thus to behold theſe

theſe incredible joys, though it be but a ſhadow, and as it were under a Veil.

Howbeit, to ſhew you all theſe joys, and not apply them, ſeemeth altogether without uſe, and without life. The profitable inſtructions therefore that here hence may ariſe, are more than I can utter, yet give me leave to recite ſome; and think not hardly though I ſtay you a little longer, for to hear the diſcourſe of thoſe things which pertain to the Kingdom of Heaven. I my ſelf which have ſearched more than any of you, ſhould in this reſpect forſake my Diet, and forget to hear how the Clock goes, or the day paſſes. Suppoſe we are now buſie in the field at harveſt, unmindful to come even to our own houſes, and ſurely this is a far better harveſt, and a better grain and commodity than we can gather in. When it pleaſeth God I ſhould deviſe this for your good, it was with comfort; and therefore I doubt not but that you that hear it, hear it alſo with comfort.

How to grow out of love with this World.

The firſt inſtruction for our uſe, may be this, to learn to grow out of love with this preſent World, and with the tranſitory pleaſure, and profits of the ſame; ſo that we may prepare our journey to our long home, and to our wiſhed home; and to thoſe houſes and heavenly habitations, whoſe Leaſes ſhall never be expired; to our heavenly *Canaan*; and to this new and moſt beautiful *Jeruſalem*. Howbeit for the moſt part we are ſo doted and bewitched with the gliſtering joys of this preſent fading World that no exhor-

exhortation or perſwaſion ſhall lightly prevail to withdraw our Minds from thence; which thing may lively be ſet forth to your view, by reciting of a parable of the cuſtom of a certain Common-wealth, People, and Nation, which were wont to chooſe their King from amongſt the pooreſt ſort of people, to advance him to great honour, wealth, and pleaſures for a time. But after a while, when they were weary of him, their faſhion was to riſe againſt him, and to diſpoil him of all his felicity; yea, the very Cloaths of his back, and ſo to baniſh him naked into an Iſland of a far Country, where bringing nothing with him, he ſhould live in great miſery, and be put to great ſlavery for ever. Which practice one King at a certain time conſidering, by good advice (for all other, though they knew that faſhion, yet through negligence and pleaſures of their preſent felicity, cared not for it) took reſolute order with himſelf how to prevent this miſery, which was by this means: He ſaved every day great ſums of money from his ſuperfluities and idle expences, and ſo ſecretly made over before-hand, a great Treaſure into that Iſland, whereunto he was in danger daily to be ſent. And when the time came, that indeed they depoſed him from his Kingdom, and turned him away naked, as they had done others before, he went to that Iſland with joy and confidence where his Treaſure lay, and was received there with great Tryumph, and placed preſently in greater glory than he was before.

This

Simile. This City or Common-wealth, is this preſent World, which advanceth to Authority poor men, that is, ſuch as come naked into this Life; and upon the ſudden, when they look leaſt for it, it doth pull them down again, and turneth them naked into their Graves, and ſo ſendeth them into another World; where bringing no Treaſure with them, they are like to find little favour, but rather Eternal Miſery. The wiſe King that prevents this Calamity, is every one which in this life, according to the counſel of Chriſt, doth ſeek to lay up Treaſure in Heaven, againſt the day of their Death, when they muſt be baniſhed hence naked, as all the Princes of that City were. At which time, if their good deeds follow them, as God promiſeth, then ſhall they be happy men, and placed in much more glory than ever this World was able to give them. But if they come without Oyl in their Lamps, then is there nothing for them to expect but this, *I know you not.*

The ſum of Money, is not ſo much our good deeds, as the forgiveneſs of our manifold offences, the amendment of our ſinful lives, the Godly and Religious care of the Life to come. That which we are ſo greatly in love withal, the Apoſtle gives us counſel to the quite contrary, *Love not the World, neither the things that are in the World,* 1 John 2. He addeth the reaſon, becauſe the World paſſeth away. But he that fulfilleth the Will of God abideth for ever. Heaven is not in this Life, and we muſt look to be weaned from this World, if ever we look to be in Heaven.

The

The joys of Heaven and the deſire of the World, are quite contrary; for they are too heavy a Burthen, and do hinder us from mounting up ſo high. And herein, for the moſt part, we may be reſembled unto the Graſhopper, which is born and bred, liveth and dyeth in the ſame ground.

The Graſhopper hath wings, and hoppeth up a little, but preſently falleth down again: So many of us have often good motions unto Godlineſs, and the life to come, and again all is gone in a moment, and we return to our old affections to this World, as though all our Portion were only in this Life.

Thoſe Fowls that feed groſly, never flie high, and they which feed their hearts with things below, cannot have their affections in Heaven; the joys of Heaven being ſo rare and excellent, and ſo ſurpaſſing wonderful, that they might remove this heavy, lumpiſh, and grovelling deſires of this World. The careleſs, earthly, and worldly mind, hath no ſight, nor ſenſe, nor feeling of theſe joys. But as the Ox is fatted in the paſture, and the Bird ſingeth ſweetly, and feedeth without fear, and ſuddenly, the one is driven to the ſlaughter, and the other is taken in the ſnare; ſo they that are given to the World, are lulled aſleep in ſecurity, until the time that Death ſtriketh with his dart, and endleſs deſtruction overwhelm them. But where is that Man or Woman which can ſay with the Apoſtle, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all. For they that ſay ſuch things, declare plainly that they ſeek* Phil. 1.

ſeek a Country, Heb. 11, 14. *Deſiring a better Country than is to be found in this World*; that is, *a Heavenly Country, and for them hath God prepared a City*, Heb. 13. 14. *For here we have no continuing City; no continuing Habitation*: Let us therefore ſeek a new Habitation to come, which is of longer continuance, and free from all miſeries. The next fruit is, that the remembrance of theſe joys teacheth us patience in afflictions, troubles and diſtreſſes: And if we determine to aim at this heavenly place, we muſt forſake this earthly Tabernacle; and while we live here on Earth, we muſt paſs through affliction, and be carried into Heaven by a fiery Chariot, that our Earthly minds may be purged out; that is, the black line of our ſins, which muſt be purged both out of our minds, and out of our Hearts. Chriſt he was not free from Affliction, for he cryed out, *My God, my God, why haſt thou forſaken me?* We muſt go firſt to Mount *Calvary*, before we can come to Mount *Olivet*; that is, from a Croſs to a Crown, from Earth to Heaven: Our Graves are but ſo many Folds, which Death brings us into, and keeps our Bodies till the Morning Sun of our Reſurrection ſhall appear, which is the day of our general Reſurrection; for Death is but a Door of Entrance to a Crown of Glory, which ſhall never be taken from us. For how troubleſome ſoever this Life is here, yet there ſhall all troubles, griefs, and wrongs be abundantly recompenced. And the Apoſtle ſpeaketh truly, *Rom.* 18. 8. The Afflictions of this preſent time, are not worthy

worthy of the Glory which ſhall be ſhewed unto us. In the 126 *Pſalm*, They that ſow in tears, ſaith the Pſalmiſt, ſhall reap in joy. And he that now goeth on his way weeping, and beareth forth good ſeed, ſhall doubtleſs come and bring his Sheaves with him. Wo be to you, ſaith Chriſt, that now laugh, for you ſhall wail and weep, *Luk.* 6. 35. And therefore happy ſhall they be in another World, who have in good Cauſes ſuffered wrongs, committing themſelves unto God.

Heavenly joys compared to a Harveſt.

This time of Heavenly joys is compared unto Harveſt; and what care doth every one take to provide good and choice Seed, that their harveſt may fall out accordingly? Thy Seed is thy Thoughts, thy Words, thy Deeds, and Converſation. Therefore let me exhort you, as the Apoſtle doth, *Gal.* 6. 7. Be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap; for he that ſoweth to his Fleſh, ſhall of his Fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting: Look how we ſow, ſo ſhall we reap; ſuch as our ſeed is, ſuch alſo ſhall be our harveſt. The date of this our Life is but ſhort, but the remembrance of a Life well led, ſhall be comfortable for ever, and this ſhall for ever and ever be an endleſs harveſt, ſtill gathering, ſtill increaſing, never diminiſhing.

The laſt thing in the aforeſaid 21 Chapter of *Revel.* is, that there ſhall enter into this Heavenly *Jeruſalem*, no unclean thing. And as the Propheſie of *Zachariah*, 14. 21. In that day there ſhall be no more the *Canaanites*

naanites in the Houſe of the Lord of Hoſts.

The *Canaanites* were a lewd people, and for the ſame were driven out of the Land; and if they were not worthy to dwell on Earth, much leſs ſhall they be worthy to be received in Heaven. *Dearly beloved*, ſaith the Apoſtle St. *Peter*, 1 Epiſt. 2. 11. *Abſtain from fleſhly Luſts, bridle them, keep them under, for they war againſt the Soul*, Coloſ. 3. 1. If then ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the Right Hand of God. *Set your Affections on things which are above, and not on things which are on the earth, and mortifie your immoderate Affections and evil Concupiſcence.* Remember this peremptory Word, *No unclean thing ſhall enter in there*, Mat. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* Heb. 12. 14. *Follow holineſs, without which no man can ſee God.*

And God grant us this Wedding Garment of Holineſs, that we may go in with the Bridegroom; for we know what beſel to him that wanted it, *Mat.* 22. 14. *Let us work out our own Salvation with fear and trembling*; being deſirous to receive a Kingdom which cannot be ſhaken: Let us pray for Grace, where we may ſerve God, that we may pleaſe him with Reverence and Godly Fear. And ſeeing we have precious promiſes, 2 *Cor.* 7. 1. 2 *Pet.* 1. 4. And that more ſure than the Heaven and the Earth, *Heb.* 6. 3, 18. Let us cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, and grow up into full holineſs in the fear of God. *For as they that thus do*

do his Will, ſhall enter through the Gates into the City, and their right ſhall be to the Tree of Life; ſo without ſhall be Dogs, and all unclean Perſons, Rev. 22. 14. Let not my laſt exhortation be forgotten among you, *Enter in at the ſtrait Gate*; for it is the wide Gate, and broad way, that leadeth to Deſtruction, and many there be which go in thereat: Becauſe the Gate is ſtrait, and the way is narrow that leadeth to life, and few there be that find it.

To add unto theſe, One of the greateſt joys amongſt all, is Gods Mercy, whereof we have a ſweet taſte in this Life: For were it not for that, none at all ſhould enter into that place where thoſe joys are to be found. For our firſt Parents, by Gods juſt anger, according to their due deſerts, were caſt out of Paradiſe, and an Angel ſet with a Sword drawn to keep the way, that no Fleſh ſhould return thither? So the only gate to lead us in again, is Gods Mercy; whereof as the godly and moſt righteous that are, ſtand in great need, ſo let none of us all ever abuſe Gods mercy, leſt we miſs of the ſame. This mercy is called the rich mercy of God; for no Treaſure is comparable unto it; and as it paſſeth all underſtanding, ſo cannot the deepeſt reach of Man conceive any part of the depth or height thereof; the compaſs, the largeneſs, the wideneſs, and breadth of it is ſuch, that it cannot be meaſured; and therefore it may well be called, as indeed it is, both infinite and incomprehenſible. And becauſe no Tongue of Man can ſpeak it, let An-

gels bring the message, as we read, *Luke* 2. 14. *Glory be to God in the high Heavens, and Peace on Earth, and towards men good Will.* The Lord of his goodness direct our steps to his Throne of Mercy; and cloath us with this Garment of Mercy; and the Lord this day set his Print and Seal upon you.

Last of all, for a Conclusion, and for Admonition, in brief, I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happiness. First, by the vertue of Christs Death, Death ceaseth to be any more a terror or plague, but it is made a blessing, and a passage between this and Eternal Life. Christ is the Key of our Graves, and hath opened the Kingdom of Heaven to all believers. The day of Death is only terrible, when it is joyned with the apprehension of Gods wrath, and we are defended not with the shield of Faith. When we dye, we should rejoyce in the Lord, for the corruption of our Nature is quite abolished, and our Sanctification is then accomplished. By Death our present miseries are removed, and the future are prevented. What happiness is it to see the Glory of Gods Majesty face to face, to live and abide with God, and the holy and blessed Angels for ever? And when we are joyned to Christ by the bond of the Spirit in our life time, we shall eternally remain with him in unutterable felicity. Likewise being once certainly assured in Conscience of our being in Christ, let death come when it will, we shall yet remain in the Covenant, and

Admonition to all

and shall be re-united with him, and taken up to everlasting Life: And, whether we wake or sleep, or whatever we do, let us always bear in mind the end of our life; and that we continually hear the sound of the Trumpet, *Arise ye Dead and come to Judgment*, knowing, that the power of our Death lyes in our sin; and therefore we must use all good means, that our sins may be removed and pardoned. And therefore to weaken the force of Death, the best way and course is to humble our selves, repent us of our sins, amend our lives, and to trust and rely upon the mercies of God, that we may comfortably say with St. *Paul*, I live not, but Christ lives in me, which we must find by the Testimony of our sanctified Conscience, that Christ my Redeemer, by his Spirit, governs after his Holy Will. O how late is that hour for a man to begin to live well, when he must of necessity dye, and depart out of this Life? Doth any man think that God will be content, that we should lay our old and rotten bones upon his Altar, when we have lived all our youthful time in our own delights? No sure: Or do we think, that when we have spent all our time and study to get Wealth and Honour, and then in our old Age when we can do nothing else, begin to pray and serve God? This will be a great Cause, when we examine our lives, how we have spent it, to fear Death. What was the reason that Christ loved his Disciple *John* better than the rest? Because he came to him in his Youth, while he was Young and Lusty. In-

deed God will not be our Staff in our Age, if we do not serve him in our Youth, *Solomon* the wisest King that ever lived, gives this instruction to all Posterity: *Remember* (saith he) *thy Creator in the days of thy Youth*: For our Life is but a perpetual Motion, even from the Cradle to the Sepulchre; nor doth our sleep hinder us in this our journey: We must still remember our end, and have an eye upon Death, for he hath an eye still upon us at all times. We must not come into the World as *Cato* did into the Theatre, only to go out of it again: Nor we must not think that God put *Adam* in the Garden to eat the Fruit, and take his pleasure, and to spend his time in Idleness; no, he put him into it, to dress it, and look to it; for, saith God, *Thou shalt get thy living with the sweat of thy Brows*, Nor is this World made for Man, as the Sea was for the *Leviathan*, to take his pleasure and pastime in: No, we must labour to run in Gods Laws and Commandments, which will bring rest to our Souls. He can never shoot well, that hath not his eye still upon the mark or white; so no more can a Man live well, and hath not his mind upon the day of his Death. It is a comfort of all comforts, especially to a godly man, to have hope and faith, to believe he shall rise again from the Grave; for when their eyes shall see those Friends again, which Death and Sin hath separated; nor must we think that we shall arise voluntarily, but the sound of the Trumpet shall be the Voice, which is meant, the Voice of Christ by his Ministers the Angels: For

Admonition to all.

For he shall only speak the Word, as a Judge doth on Earth, appoint a Summons. All must appear; for at this day of Jubilee there shall be no more New Moons, as the Trumpets were used to be blown at, as the Prophet *David* speaks in the 81 *Psalm*: *No, but we shall have a new Earth, and a new Heaven, where dwelleth all Righteousness.* 2 Pet. 3. 3. *When this Trumpet shall blow, it shall be both loud and shrill, no Ear whatsoever but shall hear the sound*: *The dampness of the Earth shall not hinder it, nor the depth of the Grave shall excuse us*: *No place though never so remote shall hinder this sound*: *For it shall be universal, and in every corner of the Earth shall this Trumpet be heard.* For we must remember, that our Bodies when they are in the Earth, is but like a sowing of seed; for we shall rise again. The Lord calls to man by his Prophet *Isaiah*, saying, *Earth, Earth, Earth, Hear the word of the Lord*; To put him in mind, that he is but Earth: For at the first, Earth we were, and still we are Earth, and Earth we shall be again, when God but speaks the word. First, an ordinary change by Death we must have. Secondly, an extraordinary change at this day by the power of God; for the Earth and the Heavens shall be changed by Fire. Death is but a change, our Bodies must all be changed; for the Text saith, *We shall all be changed*, *Paul* meant himself too: We shall be changed, saith he: This substance of ours shall be altered at the last day, though not with that formality as ours are, to dye and then to be put in a Coffin, and then into a

Grave not with ſuch degrees ; but we ſhall be ſuddenly changed, even in the twinkling of an Eye; for Death is but the firſt ſtep to Earth, and then to Glory. We ſhall have likewiſe a two-fold Reſurrection : Firſt, of our Bodies from the Grave, and Secondly, of our ſouls from ſin. *Abraham*, he confeſſed, and ſaid, O Lord, give me but leave to ſpeak this once, who am but duſt and aſhes. Firſt then, ſeeing we are but as the duſt of the Earth, the Earth muſt then obey when God calls, and render up her dead. So likewiſe the Fire obeyed Gods command, not to hurt the three Children, which were put into the fiery Furnace, and yet to have power to burn and deſtroy thoſe that put them into it : So likewiſe the Sea obeyed Gods Command, and was as a Wall to the Children of *Iſrael*, and gave them then a miraculous and dry paſſage. So the Earth and the Sea muſt obey Gods Voice at the laſt day, and yield and give up her dead : *The Earth ſhall give up her dead.* And yet the Earth devoured ſome, as it did at Gods Command, when *Corah*, *Dathan*, and his Company were ſwallowed up quick, ſo at the laſt day of account, God ſhall only ſay the word, and all his Creatures muſt obey it; for the dew of Heaven is as the dew of Herbs. And as the dew of Heaven waters the Flowers in a Garden, and the Sun cauſes them to come forth, ſo will the dew of the Lords word, raiſe up again at the laſt day : We know that the dew of Heaven falls ſuddenly, ſo will the dew of the Lord fall ſuddenly and unexpectedly, at the day of our Reſurrection,

ction, even in the twinkling of an eye, even then in a moment; for the Trumpet ſhall but ſound, and all ſhall ariſe. It is a divine work, and is paſt our underſtanding; therefore let us rather admire Gods infinite goodneſs, than to be too nice and curious to ſearch into them. Then ſhall this corruptible part of ours put on incorruption, our natural Bodies ſhall be made glorious Bodies, though we have lain a long time in the Grave, and boſom of the Earth, mouldring and conſuming away.

VVe all know that every Night is the Days Funeral, and what is the Morning but the Days Reſurrection again? Or like the ſetting of the Sun at Evening, which the next Morning ſhall riſe again? And we all know that when we ſet or put a Root into the ground, that it muſt lie all the VVinter, and as we think Dead; but in the Spring-time (by our hope) we ſhall ſee it revive and ſhew it ſelf by Vertue of the Sun: Juſt ſo will it be with us at the day of our Reſurrection; for it is a moſt certain Argument, that he that can do the greater work, can alſo do the leſſer; for God who did make the VVorld and alſo Man at firſt of nothing, can at the day of our Reſurrection make us perfect Bodies again of ſomething. Therefore, O Lord, I beſeech thee, prepare me for the day of my Death, and whether it ſhall be by the Meſſengers of Death, or by the Trumpet of thy Judgments, that at the laſt day, when I ſhall riſe again, I may behold thy Glorious Majeſty, with all the Royal Army of Holy Mar-

tyrs, and blessed Angels; that I may not be found with a distracted and guilty Conscience, nor with the Reprobates, call to the Hills to cover me, nor unto the Rocks to fall upon me; but that I may taste of thy endless mercy, and so be received into thy Heavenly
1 Cor. 15. Mansion. Therefore, my Beloved, seeing we look for such things, let us be diligent that we may be found of God, pure, spotless and blameless; for seeing then that all these things shall come to pass, and be dissolved, what manner of persons ought we to be, in all holiness and conversation of Life? Therefore let us labour while we live here on Earth, that we may be found white as the Snow in *Salmon*, and cloathed with the Robes of Christs Righteousness. Alas, what are we at the best, (as I have said) but Dust, Earth, and Ashes, a Coffin of Coffins, yea a Coffin for the Worms? A little blast of sickness carries us away in our Youth; and if we hold out a little longer, we consume and moulder away with old Age. We, at the best, are but like a painted Wall; one Winters storm quite defaces the Beauty of it, so one blast of Death carries us quite away to the Grave, and to the Earth again; Therefore saith the Prophet, *The dust shall return to the Earth as it was, and the Spirit shall Return unto God that gave it at the first.*
Eccles. 12. 7. And let all men remember this, that we shall be found, and rise again, and stand upon the Earth: And then God will find a sinner at that day (if he dye without Repentance) as if the sinner had but just committed the Act of

of sin at the same time, *Paul* will be found although not preaching, as he did on Earth, yet in the condition he dyed; and we with the same sins, or with the same Righteousness, as we live or dye in; for our Consciences will then accuse us, our Memories witness against us, and our Reasons will be our Judges at this day. We shall have no more to say for our selves, than the Man in the Gospel who came into the Dinner without the Wedding Garment on; but mark, I pray you, Being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say; his own Conscience accused him, and so he was bound hand and foot, and cast into Everlasting Fire. And if we would have this Wedding Garment found upon us, we must first while we live here on Earth, labour to get grace in our hearts, and faith in our Souls, we must wholly leave and forsake this sin of Covetousness. The Prodigal must forsake his sins of wantonness. We must do it presently as *Zacheus* did, who came down hastily, and received Christ joyfully; and gave satisfaction to those men he offended really: We must not defer the time, or take advice whether it were time yet so to do: No, we must with *Zacheus* make our own Will, and be our own Executors, and make Christ our Overseer: *Behold, Lord, half of my Goods I give to the Poor, and if I have done wrong to any, I will restore him fourfold.* God doth not regard the extension but the intention: Not our Tongue only but the Heart: We must not slubber over our Confession;

Mark 22. 11.

Similes.

session, we must not put away some sins only, and retain other some. No, we must put the Sword to the Throat of sins, and cut them off, and like *Phinehas*, pierce *Zimri* and *Cosbi* through and through. We must not (if we mean to appear before God blameless and
2Ki.5.18. spotless) leave some beloved sin in our bosom: No, not the sin of our bosom unrepented of; no, not our beloved *Dalilahs* sins:
Ps.19.12. And, like *Naaman* say, *The Lord be merciful unto me for this sin, I did not think it, no, I had forgot it*: But pray with *David*, *Cleanse my Soul, even from my secret Sin.* Sins, whether I have done them to please my Self, or to please others; Yea, our whispering, sins; such sins, as we have striven so long to
Psalm 25. hide from God and Man, that now we have forgotten them our selves. O, saith *David*, *Forgive me the Sins of my Youth*; my sins of Negligence, and my sins of Ignorance; there is no sin so small or little, but is able to cast us into Hell for ever; there is no sin, which if it be unrepented of, but we shall one day render an account of to God Almighty, else how should Gods Justice be manifested, if mans offences be not punished? For the manifestation of Gods Glory will be such at this day, that we shall confess that his Justice is but justly and rightly fallen upon us; so it shall be with a wicked man at his Resurrection, he shall not have a word to answer for himself, no, not a word at all to plead for
Mat. 1.11 himself. Oh! what would *Dives* have given that he might have but sent to his five Brethren, to have warned them of the place of tor-

torment which he was in? No saith *Abraham*, it cannot be, if they will not hear, and believe *Moses* and the Prophets, they will not believe, though one arise from the Dead. A day there is for a Man, and a day there is for God, and as there is a day for Mans account to be made up in; so there is a day for Gods Eternity to be shewn. Gods account is true, those live long, that live well, the Text saith as you may read, *Isa.* 65. 10. *A Child shall dye an hundred years old, and the old man shall not live half his days.* The meaning is, the greatest Child is the Honourable Old Man: for where a Young Man doth observe Gods Commandments, doth not he believe more than the Old Man, that hath spent his whole time in Vanity, and in Wantonness? He that can give an account of his time, and the life of his experience, as how often he hath prayed, and how he hath shed many tears of contrition for his sins. And hath heard many Sermons, and made use of them, and did receive the Holy Sacrament, his days shall be long in the Land, The Young Man in this case is the Old Man, because he is the first-born by Regeneration, and Reformation: Old Age is extracted from Youth? A young *Samuel* shall be called before an old *Eli*. We shall meet and see the old ancient Patriarchs, as I have said, *Moses*, *Aaron*, *Abraham*, *Isaac*, *Jacob*, the old Prophets, *Elijah*, *Jeremiah*, *Daniel*, *Hosea*, *Isaiah*, *Joel*, *Amos*: We shall likewise behold the 24 Elders, the Holy Apostles, *Matthew*, *Mark*, *Luke*, *James*, *John*, *Paul*, *Peter*, and all the holy Martyrs,

tyrs, *John* the Baptist, St. *Stephen*; all those Infants which were slain by *Herod*, with their Olive Branches in their hands, saying, *Holy, holy, holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.*

Now, who be the twenty four Elders: It is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apostles, which make the 24 Elders: Therefore let us chear up our Spirits with old *Jacob*, and go up to the Land of *Goshen*, where we
Gen. 44. 7 shall see our Brother *Joseph*, which will prepare all things necessary for our occasions, and we shall then set down with old *Abraham*, *Isaac* and *Jacob*, in the Kingdom of Heaven.

Therefore I pray you, do not put off the thought of this day of Death, as *Agrippa* did *Paul*, saying, *I will hear thee another time.*
Acts 16. It was *Jerusalems* fault and sin, that they remembred not their end: Death comes swiftly, not on Foot but on Horse-back, and on a pale Horse: Let us therefore remember our Death, and leave sin, that sin may not leave us in the Grave: O let us consider our latter end; let us be as the wise Virgins, to have the Oyl of Faith in our Lamps, that we may enter with the sweet Bridegroom of our Souls, to the Land of Bliss and Eternal Happiness! Oh that our minds were but answerable to Gods mercies, for if we had as strait Souls as we have Bodies, then we should be perswaded to forsake this idle, sinful, and wicked World, and account all as dross with St. *Paul*, and desire to know nothing more than Jesus Christ, and him Crucified: Then Sickness

Sickneſs and Death may come as often as it is poſſible, and we ſhall not be afraid of it. For indeed we cannot by Nature be able to bear the pangs of Death well, until we be ſchooled and inſtructed by ſundry Tryals and Exerciſes in this Life. Our ſincere Converſation, before Death approaches, ought to appear: Firſt, In the examinations of our hearts and ways. Secondly, In the Confeſſion of our Sins, and manifold Tranſgreſſions, which we from day to have day committed, and all good orders have omitted; and then likewiſe, that God is juſt in his Judgments. Thirdly, in begging and petitioning with unfeigned ſighs and groans of the Spirit, for pardon and reconciliation in Jeſus Chriſt.

A dying man muſt not ſo much fix his mind on the pangs and torments of Death, as on that bleſſed eſtate of Eternal Life enjoyed after Death; upon which he muſt fix the eye of his Faith by Jeſus Chriſt.

We muſt look upon Death in the Glaſs of the Goſpel; as it is a ſound and a ſweet ſleep, and an entrance into Heaven; not looking upon it as in the glaſs of the Law, or, as it is a Curſe and Pit-fall to deſtruction: For Death of it ſelf is nothing: It is our ill Conſciences that makes us ſo afraid; it is the Coffin, the Sheet, the tolling of the bell, and the weeping about us, makes death ſo horrible, Death can do us no harm, for it is but a paſſage to a better Life. I would have every Chriſtian man and woman upon their ſick beds to look for Death, and take it patiently and willingly: My firſt Reaſon is, becauſe the Death

And comfort to all that dye well.

Death of every Member of Christ is fore-seen and ordained by the special Decree and Providence of God, yea, the very circumstances thereof. Secondly, Then Gods promise, *Blessed are they that dye in the Lord, for they rest from their Labours, and their works follow them.* Then Thirdly, He that dyeth in Christ hath his Soul and Body, really coupled to Christ according to the Covenant of Grace. Then fourthly and lastly, God hath promised his special and blessed presence to the sick and dying that are his, as we may read in *Isa.* 43. where he declares himself thus, *When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee: When thou walkest through the Fire, thou shalt not be burnt, neither shall the flames kindle upon thee: For I am the Lord thy God, the holy one of Israel, thy Saviour.*

Rev. 14. 13.

Now to dye in Faith, is when a man in the time of his Death, with all his Heart relyes himself wholly on Gods special love and mercy in his Son Jesus Christ: So did the Prophet *David* when he was greatly distressed; he incouraged himself in the Lord his God with a great deal of Faith, saying Remember the word unto thy Servant, upon which thou hast promised and caused me to hope: *This is my comfort in my affliction, for thy word hath quickned me; my Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever. As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up*: That is, when he feels Death to draw upon him, and to sting him,

him, he then muſt fix his eye of Faith on Chriſt exalted on the Croſs, and alſo Crucified for Eternal Life.

The very ſighs, ſobs, and groans of a repentant and believing heart, are Prayers before God as effectual, as if they were uttered by Vocal Interceſſion: Such as, *Lord, thou haſt heard the deſire of the Humble, thou wilt prepare their hearts, thou wilt incline thine Ear. He will fulfil the deſire of them that fear him; He will alſo hear their cry, and will ſave them.* Call to mind the laſt words of a dying man mentioned in the Holy Scripture, *O Lord, I have waited for thy Salvation: Father into thy hands I commend my Spirit, Lord Jeſus Receive my Soul.*

Here is matter of great comfort, mans miſery then ſhall have an end, then his joys are approaching and at hand; yea, even while he is gaſping in Death pangs; then he is carried on a ſudden by a company of holy and bleſſed Angels, from Earth to Heaven, from his Croſs to Paradiſe, from a World of Woe, Trouble, Afflictions, Care, Anxiety of Mind, to a Kingdom of Happineſs, and Eternal Bliſs, for in Heaven there is no fear, no ſorrow. Satans envy, nor the Worlds malice, ſhall not once offer to aſſail our Bodies, or vex our Hearts; and though Satan came to our firſt Parents, *Adam* and *Eve*, in Paradiſe, and there did tempt them, and deceive them, here he dare not come to tempt any: Oh how bleſſed is the change, when in every moment of miſery joy enters! Imagine you were a poor Traveller in the Night-time, and out

out of your way, wandring alone upon the Mountains, and far from any House or Company; destitute of Money, terrified with Thunder, stiff with Cold, weather-beaten with Rain and Wind, wearied with labour, famished with Hunger, and almost brought to despair with a multitude of Miseries: Mark, I pray you, if this man upon a sudden, in the twinkling of an eye should be placed in a goodly large and rich Palace, furnished with all kind of rich and clear lights, warm Fires, sweet Odours, dainty Meats, soft Beds, pleasant Musick, fine Apparel, Honourable Company; and all these prepared for him to serve him, honour him, and to anoint and crown him a King for ever: What would this poor man do? What would he say? Surely nothing, but rather in silence admire it; and weep for joy. Nay, far happier than all these are the joys of Heaven, and surely so is the state and condition of every penitent man, which can before he dye make his peace with God; for then shall he be free from all Earthly molestation, and from all those troubles which this World brings upon him, for while he lives here, he lives but in a Vale of Misery, and in a Valley of Tears, tost to and fro with every storm and wind: But he is happy who can say with *Simeon*, *Lord, now lettest thou thy Servant depart in Peace.* And with *Thomas* can say, *My God and my Lord*: Then will our Saviour meet us, saying, *Come ye blessed of my Father, Receive the Crown, Receive the Kingdom which was prepared for you from the beginning of the World.*

World. And then no ſooner art thou come into Paradiſe, this Heavenly Manſion, this place of everlaſting joy and happineſs; but inſtead of ſorrow, we ſhall have joy, inſtead of trouble and Affliction, we ſhall have peace ane reſt for our Souls; and for our Company, we ſhall have Angels and Arch-Angels to entertain us, and hug us, and embrace us with Arms of Love: Our Saviour performing his promiſe in giving us a Kingdom; at which meeting the Angels ſhall ſing, the bleſſed Saints ſhall rejoyce, all Harps warble, all Hands clap for joy; and our poor Souls raviſht with delight: And if this be the caſe and ſtate of all penitent and true Believers; who will not ſay, haſten thy coming. O Lord, come Lord Jeſus come quickly.

O let us preſent unto our ſouls, the bleſſed and happy condition of the Life to come: And this ſhall be effectual to ſtir us up to every good and holy Duty; and to comfort and cheriſh us in all conditions and eſtates whatſoever, while we live in this ſinful World; and amongſt this untoward Generation: What will a man care for Croſſes, Loſſes, and Diſgraces in the World, that thinks of an Heavenly Kingdom? What will a man care for ill uſage in his pilgrimage of this Earthly Tabernacle, when he knows he ſhall be a King at home? We are all (in this time of our abſence from God) but even ſtrangers and Pilgrims upon Earth: Here in this life we muſt ſuffer Indignities, Reproaches, Scoffs, nay, what not? yet all of theſe are for our good, if we can indure it with patience, and over-

overcome these Temptations with joy and alacrity, for in the end there is comfort, we shall have a better Estate to come; yea, in the highest Heavens; and all this in the meantime is nothing but a fitting and preparation of us to the Heavenly Kingdom, which holy *David* desired to be but a Door-keeper of, rather than to dwell in the Tents of *Kedar*. Let this be our hope and comfort, howsoever we fare here in this life, that we have here but a little time to spend, and it must not be long ere we inherit the Kingdom of Glory. Alas, the Afflictions of this life are not worthy of the Glory that shall be shewn us hereafter, *Romans*, Chap. 8. verse 18. And therefore good old *Ignatius*, in a burning Zeal durst say, *Come Fire, Gallows, Beasts, Breaking of my Bones, quartering of my Members, crushing of my Body; all the torments of the Devil, let them come upon me, so I may enjoy this Treasure of Heaven.* So Saint *Paul*, *He counted all things but dross in comparison of Christ: I desire to be dissolved, and to be with Christ, saith he*: And well might he say it that knew what a change would be one day; for never was cold shadow so pleasant in hot Summer, never was easie Bed so delightful after labour, as shall be this rest of Heaven to an afflicted soul, coming thither out of this Valley of Tears. Oh then! what service should we do; what pains should we suffer to attain this Rest? were it to run through Fire and Water; were it (as St. *Augustine* said) to suffer every day new torments; yea the very torments of Hell, yet should we be con-

ontent to abide it. And how much more, when we may buy it, and obtain it with tears, and with repentance, with a little ſorrow and contrition for ſin, which we have brought upon our own ſelves, by our diſobedience and neglect.

Obedience, ſaith a Holy Father, is one of the firſt ſteps to Heaven; and to dye in obedience, is to be willing and ready to go out of the World when God calls us: As in *Rom.* 14. 7, 8. It is thus ſaid, *None of us liveth to himſelf, and no man dyeth to himſelf: For when we live, we live unto the Lord, and when we dye, we dye unto the Lord: Therefore whether we live or dye, we are the Lords.* Which words teach us, that in the very hour, and when the very pangs of Death are upon us, we ſhould reſign our ſelves to the Will and Pleaſure of Almighty God, who firſt made us and gave us life: And as *David* did freely, with confidence ſay, *Into thy Hands I commend my Spirit; thou haſt redeemed it, O Lord God of Truth.*

And he that will ſurrender his Soul into the hands of God the Creator of it, muſt be reſolved that God can and will receive his Soul into Heaven, which none can do of himſelf, except the Spirit of God doth certifie in his Conſcience, that he is Redeemed, Juſtified, and Sanctified in Jeſus Chriſt, and ſhall be likewiſe Glorified. We muſt not fear Death at all, and my reaſons are theſe. Firſt, In all our care we have occaſion to ſhew our Obedience to God Almighty. Secondly, All future ſin is prevented by Death; and St.

Paul

Paul saith, that the last that shall be destroyed, is Death: That shews unto us, that Death hath no more power over our Bodies, and that our Bodies and Souls shall be united together again, and shall receive our reward according to the Deeds we have done in the flesh. Thirdly, our Bodies are brought to a better and far more happy place and blessed Estate, where we are insensible of all future miseries, and cease to be any more an instrument, either active or passive in sin. Fourthly, it gives a soul a free passage to the Celestial Glory, where we shall have the Visiō and Fruition of God the Father, who was our Creator; the Society of God the Son who hath been our Redeemer, and Advocate, the Company of God the Holy Ghost who hath sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared, but instead thereof, there is all good without evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: Oh did we but think of this glorious place aforehand, wherein are those Heavenly Mansions prepared for us; did we spend many thoughts upon it, and ever and anon sigh and seek after it, until we come to the possession of it; O how would these heavenly meditations ravish our Souls, as if Heaven entred into us, before we entred into Heaven! Thus I perswade my self I have now won some; and whom I have won, the Lord in mercy keep, and so I discharge my self

For

for we are all by our own diſpoſition, like unto tottering Walls, ſtill ready to fall. And therefore I would I might ſay, as it was ſaid to him that ſuffered with Chriſt, *This day ſhall be with me in Paradiſe.* And if this day our Hearts be throughly converted, ſurely this day you are in Paradiſe. It was no comfort to *Adam* and *Eve*, to remember they were in Paradiſe, ſeeing themſelves now caſt out. And if we be once placed in Paradiſe, then let us look to our ſtanding, that we fall not: For as we are mortal, ſo are we mutable, and nothing ſo familiar with us, as to change, *Deut.* 5. 29. Unconſtant we are, God knows; the Lord make us ſtedfaſt. And the remembrance of thoſe Heavenly Joys, which we have now heard, let that make us ſtedfaſt, even unto the end; and ſo let us pray, that the Lord, in his infinite Mercy, would correct our preſent ſinfulneſs, correct and build up our further knowledge in him, and direct our future frailty, that we may earneſtly deſire, adviſedly ſearch, truly know, and perfectly fulfil all things that may pleaſe him, the ever-living Lord God; whereby we may walk uprightly in his ways, and live truly in his love, to our comfort and his glory, that in the end we may obtain that long looked for, and much deſired beautiful Diadem, wherewith he crowneth all his Elect, and ſo reign with him in his Everlaſting Kingdom, the Heavenly *Canaan*, the Land of Promiſe, a Paradiſe of Pleaſure, there to behold the delightful Countenance of his moſt Glorious Majeſty, and to be filled with the exceed-

exceeding sweetness of his most blessed pre
sence, which is Life everlasting, which n
Heart can imagine, no Tongue can utter
nor the wit of Man express the happine
thereof.

Now I would entreat you to add this shor
Prayer, to the effect of the words which yo
have already heard, that God Almighty ma
give us both hearts and time to pray for
pious dissolution out of this Life, whensoeve
it shall happen.

A Praye

A Prayer to the Effect of the Matter before-mentioned.

O Most ſweet Lord Jeſus Chriſt! As the Hart panteth for the Water-ſtreams, ſo doth my Soul long and thirſt after thee, my God: O when ſhall I come to God my Saviour, to ſee him with theſe Eyes, and appear in the preſence of my Bridegroom? When ſhall I be looſed from this Priſon wherein my Soul is miſerably captivated? I am weary of this ſinful and wicked World; with the Apoſtle let me ſay, I deſire to be diſſolved, and to be with Chriſt, which is beſt of all. *O Lord Jeſus, Thou haſt numbred my Days, and thou knoweſt the hour of my Death, and thou haſt appointed the term of my Life; my Days are in thine hand, for thou haſt made my Dayes but as a Span long, and mine Age is nothing unto thee: For what is my Life? even as a Vapour that appeareth for a little time, and then vaniſheth away: Therefore, O Lord, teach me ſo to number my Days, that I may apply my heart unto Wiſdom. Deliver me from the Body of Death, when it pleaſeth thee, for my Soul inclines to Heavenly Reſt, and I deſire to go from darkneſs to light, from pain to pleaſure, from this Lifes trouble, to Eternal Reſt; from manifold infirmities, to perfection and felicity. Come, Lord Jeſus, and diſſolve me from this Body, that now longeth to be with thee. Thou haſt ſaid, O Lord, where the Maſter is there ſhall the Diſciple be: A little before thy Death, thou didſt pray thy Father, O Lord Jeſus pray, now for me:* Father, thoſe whom thou haſt given me, I will that they ſhall be where I am, that they may be with me, and ſee my Glory, which thou haſt given me; *For thou haſt loved me before the Foundation of the World: Let me with thine Apoſtle cry out,* It is good

good for me to be here. *O Lord Jesus, be present at m*
right Hand when I dye, and say unto my Soul, Soul, be
good comfort, thy Sins are forgiven thee. Remember me
thy Kingdom, and say in mine Ear, This day shalt tho
be with me in Paradise. *At length, O sweet Jesu, raise*
Body, that in the Resurrection of the Saints, I may rise
life, and with joy appear before thee my Judge and Advocat
that I may hear thy desired Voice to thine Elect, and to m
saying, Come, ye blessed of my Father, possess the King
dom prepared for you, from the Foundation of th
VVorld. *Come, Lord Jesu, from thy Kingdom of Grac*
to thy Kingdom of Glory; and not for any merits or deserts
mine, but for the Lord Jesus Christs sake, who is the Son
thy Love, and the Lamb of thy bosom; to whom, with t
Father, and the Holy Ghost, be ascribed all Honour, Glor
Power, Might, Majesty, and Thanksgiving from me, and t
rest of Gods People, now and for ever. Amen.

A Prayer for the Morning.

O *Lord Jesu, the Judge of the Quick and the Dead, l*
thy good Spirit, in the School of Discipline, so tea
and direct me, that I may so much profit by wishing, as
desire thy coming in Glory, and consider the last day of m
Life, as the sweetest day of my Redemption; and with
joyful desire expect Thee the Son of Man, as my Savio
Advocate, Surety, Bridegroom, my Head, and the Bishop
my Soul. But, Oh my God, keep and guide me, that
may beware of those horrible vices, which in th
sinful, dangerous, and mutable times, and in the e
of the World, do reign amongst the wicked and u
godly; And likewise from Gluttony, Drunkenness,
dultery, and immoderate care of this Life, knowi
th

that none such can inherit the Kingdom of God; and that I set not my Mind or Affection too much upon Delights, Riches, Profits, Preferments, and Pleasures of this World, with which our Hearts are made so heavy, that they can never come to a serious Consideration and Desire of Heaven, and the future felicity. But work in me the Grace to seek Christ and his Righteousness, and with Saint Paul, *to desire to be dissolved, and to be with Christ, and count all those things in the World, as dung or chaff, to the knowledge he had of Jesus Christ, and him crucified.*

Furthermore, Lead me, O Lord, and Guide me, I beseech thee, in the way of all Truth and Righteousness, and so govern all my Actions this day, that I run not into any sin, or kind of Danger, but that all my doings may tend to thy Glory, the good of thy Church, and the discharge of my Duty in my Life and Conversation. Defend and deliver me likewise from all Temptations and Afflictions in this sinful World, and from all mine Enemies, and from all deceits and dangers of Satan, the deadly Enemy of Mankind. Kindle my Heart and Affection with a fervent Zeal of thy sacred Word, that I may Observe, Learn and Embrace thy Holy Word, and know thy Blessed Will, and walk in thy ways. Strengthen me with thy Holy Spirit, boldly and constantly to profess the Honour and Service of thy great and Holy Name, lest at any time through frailty of the Flesh, or through fear of Worldly Afflictions, I fall from thee. O Lord, Strengthen my weak Faith, kindle it more and more in Fervency and Love towards thee, and in all Christian Love towards my Neighbours: Suffer me not, O Lord, to receive thy Word any more in vain, but grant that it may prove as good Seed, sown in fertile Ground, that I may bring forth the fruits of Repentance in my Life and Conversation, to thy Honour and Glory, and future good of my Soul and Body hereafter. Give me a contented mind with my Estate, and all other blessings which thou

O Lord God, of thy bounteous goodneſs in mercy haſt beſtowed on me, that I may uſe them ſoberly, diſcreetly, and be truly thankful unto thee for them. Grant me Patience in all my Troubles and Afflictions, which may dayly happen unto me. And grant, O dear Father, that I neither grudge or Repine at thy Fatherly Corrections, knowing them to be Tokens of thy love, and Inſtruments of my Exerciſe and Tryal, neither that I ſeek revenge of my Enemies, knowing that Vengeance is thine, and thou wilt repay it in due Seaſon. Keep my wandring Will and Affections from all evil Thoughts, my Tongue from prophane and lewd Speeches, my Body, and every part thereof, from all ſinful Actions, and outward violence; let all my love, my faith, my hope, my delight and confidence be only upon thee. Open my heart to have pity upon the poor diſtreſſed Members of Jeſus Chriſt, whether they be afflicted in Body and Mind, or both. Give me the Giſt of Chaſtity, that I may walk honeſtly, and that I may poſſeſs my Veſſel, which is the Temple of the Holy Ghoſt, with Sanctification and Honour, and not in the luſts of the Fleſh, as the wicked and fooliſh do, which know not God. Give me, O Lord, a ſoft and tender Heart, to be Sorrowful for my ſins and tranſgreſſions that are paſt, which I have ſo wilfully committed: Thankfulneſs unto thee for all thy mercies and benefits, which thou in thy love haſt from time to time beſtowed upon me. Let thy Mighty Hand, and out-ſtretched Arm, O Lord, be ſtill my defence; thy Mercy and Loving Kindneſs, in Jeſus Chriſt thy dear Son my Salvation; thy true and holy Word, my Inſtruction; thy Grace and holy Spirit, my Comfort and Conſolation unto the end, and in the end of my Life. And give me Grace hereafter to perform that which thou haſt commanded me, that ſo I may live in the fear of thy Holy and Bleſſed Name, and alſo dye in thy favour, that I may riſe to Live for ever with my Lord Jeſus Chriſt, and evermore dwell with him in the moſt Glorious and Joyful Kingdom,

dom; the only thing which I desire and hope for, through the merits and mercy of the same Christ Jesus thy only Son, and my only Lord and Saviour; *not for any Merits or Deserts of mine, I forsake and renounce all, but for the Son of thy love, Jesus Christ. In whose Name and Words, I conclude and shut up mine imperfect Prayers, in that absolute form of Prayer, which thy Son and our Saviour taught his Disciples, saying,* Our Father which art in Heaven, *&c.*

A Prayer for the Evening.

O Most Mighty Lord God, and most merciful and loving Father in thy Son Jesus Christ: I sinful Creature am bold to return unto thee all possible praise and thanks for all thy great and manifold favours which thou in thy mercy hast from time to time vouchsafed unto me a sinful wretch, who am full of Sin and Iniquity; I beseech thee favourably to hear my unperfect Prayers, and to grant my Requests and needful suits, which I offer and make unto thee at this time. Forgive me I intreat thee, Good Father, all the sins that I have committed from day to day, against thy Divine Majesty. And suffer me not, O Lord, hereafter to offend thee any more, that neither Sin nor Satan, nor any unruly Passions may have Dominion, or reign any longer in my Mortal Body: For I confess I have herein done wickedly, and have broken all thy Commandments, and have builded a Babel *of my own actual Transgressions against thee, for which thou mightest in thy severe Justice punish me, both in Soul and Body to Eternal Death; besides those Sins which I have this day committed, which none but thy All-seeing-Eye, and my own Conscience can testifie; Forgive me all that is past, and pour upon me, O Lord, the holy Spirit of Wisdom and Grace,*

and ſo govern and lead me by thy Holy Word, that it may be a lanthorn to my Feet, and a light to my Steps. Increaſe my Faith, O merciful Father, that I do not ſwerve at any time from thy Heavenly Word, but augment in me Hope and Love with a care of keeping all thy Commandments. And ſeeing I live now in the moſt perillous and dangerous times, let thy Fatherly Providense defend me againſt all changes and chances whatſoever, that ſhall happen in this ſinful World; ſhew thy mercy upon me, and enlighten ſo the natural blindneſs and darkneſs of my heart, by thy Heavenly Grace, that I may daily be regenerated and renewed by the Operation of thy Holy Spirit; by the which, O Lord, purge the groſneſs of my hearing and underſtanding, which have been choaked with the cares and pleaſures of this World, that I may profitably read, hear, and underſtand thy ſacred Word, and heavenly Will, believe and practiſe the ſame in my Life and Converſation, and alſo mortifie and kill in me, all carnal deſires and luſts of the Fleſh, that my Life may expreſs my Faith in thee. But moſt chiefly I entreat thee, O Heavenly Father, to defend my Soul againſt the aſſaults, temptations, accuſations, ſubtle baits and deceits of the old Enemy of Mankind, Satan, *that roaring Lyon, ever going about and ſeeking whom he may devour. And when I ſhall happen to fall into ſin, through the frailty and weakneſs of nature, I beſeech thee to work true Repentance in my heart, that I may be heartily ſorry without deſperation, truſting in thy mercy without preſumption, that I may amend my life, and become duly Religious without feigning, faithful and truſty without deceit, merry without exceſs, ſad without diſtruſt; and content with my own Eſtate without covetouſneſs, which thou haſt beſtowed upon me; and likewiſe bleſs that Talent that I may encreaſe it to thine honour, and for the relief and maintenance of my charge and family.*

Finally, For as much as it hath pleaſed thee to make the night for a man to reſt his weary limbs and buſied mind in it, as thou haſt ordain'd for him the day and Sun-ſhine to travel

to

to follow his honeſt Labour and Vocation. Grant, O Heavenly Father, that I may ſo take and enjoy my bodily reſt, that my poor Soul may continually watch, like the wiſe Virgins, with the Oyl of Faith in my Heart, for the ſecond coming of my Lord and Saviour Jeſus Chriſt, and in the mean ſeaſon that I be not overcome by any fantaſies, dreams, or other temptations, but that I may fully ſet my mind upon thee, love thee, fear thee, and reſt in thee. And then, O Lord, waken me again in due time, that I may behold the light of the next day to my comfort, ſtill preparing my heart and mind to thy Service every day, and my whole life time in truth and ſincerity, that when I have run the ſhort Race of this mortal life, thou mayeſt be pleaſed to call me to partake of a better, and ſo I may live and dye, and ever remain with thee in thy Heavenly Kingdom, through Jeſus Chriſt our only Lord and Saviour; in whoſe Name I beg all theſe Graces, in that ſhort and abſolute Form of Prayer which he hath taught us. ſaying, Our Father which art in Heaven, *&c.*

FINIS.

A

FOLD

FOR

Christs Sheep:

Delivered in Two

SERMONS,

UPON

The first Chapter of *Canticles*, Ver. 7,8.

The two and Thirtieth Impression, Corrected and Amended by the Author *Samuel Smith*, Minister of God.

Isa. 55. 3. *Hearken and your Souls shall live.*

LONDON,

Printed in the Year, 1684.

A Fold for Christs Sheep.

Delivered in Two several Sermons.

Cant. 1. 7, 8.

ew thou me, (O thou, whom my Soul loveth) where thou feedeſt, and where thou lieſt at noon, for why ſhould I be as ſhe that turneth aſide to the Flocks of thy Companions?

If thou know not, O thou faireſt among Women, get thee forth by the ſteps of the Flock, and feed thy Kids by the Tents of the Shepherds.

NOW before I enter into the Text it ſelf, which I have read unto you, it ſhall not be amiſs for my better proceeding and your underſtanding, for to ſpeak ſomething concerning the Order of placing this Book, the Title of it, the Subject, and the Matter therein contained.

First, Touching the Order of placing this Book, wherein *Solomon* labours to build up the Spiritual Temple of the Soul: It is the ſame he hath obſerved in building the material Temple, where he framed three Courts: The outmoſt for the common people: The ſecond for the Prieſt and Levites: And laſt of all the *Sanctum Sanctorum*, the Holieſt of Holies, only for the High Prieſts to enter in at, and that but once a year. Even ſo in this Spiritual Temple of Mans Soul he hath likewiſe framed three Courts: First an outward Court, which is his Book of *Proverbs*, 1 Kin. 6.

where all sorts and degrees of men whatsoever are taught and instructed a civil course of manners: Next to that, he hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of Godliness and Christian Piety: And last of all, he hath a *Sanctum Sanctorum*, which is the *Canticles*, where, not every one, but only those which delight in Heavenly and Divine Mysteries may behold the pure, free, perfect, eternal and constant Love of Christ Jesus toward his Church and every faithful Soul; as also the love of his Church towards him, and what great and Princely benefit she reapeth by him.

Secondly, For the Title and Subject, or matter of this most excellent Book: As there is *Sabbatum Sabbati*, so this is a *Song of Songs*; because of all that *Solomon* did indite, this is most divine and most excellent, wherein he doth most lively and affectionately, by Allegorical and Parabolical Speeches decipher out and describe unto us the most holy and perfect love of Christ Jesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, in this worthy Book, as two Paramours, who are in love the one with the other, as a time of wooing ever goeth before the solemnization of Matrimony, and which in due convenient time have a purpose to marry, as *Joseph* and *Mary* were first espoused before they came together, so the same order is observed in this spiritual Union betwixt Christ and his Church, *Job* 3. 29. They must first be con-

Mat. 1.11

atſo ontracted, then afterward Married: The cou ntract is, when a Man is Regenerate and eco rn anew, *Rev.* 21. 9. Tranſlated out of m ature into Grace, depending only upon Ch r Saviour Chriſt for Salvation, and finiſh'd S d made up in the day of Judgement, when ticl the Elect ſhall ſurely enjoy Chriſt, for ſo whi itneſſeth the Holy Ghoſt, where it is ſaid, eri *t all be glad and rejoyce, and give glory to* ern *m: For the Marriage of the Lamb is come,* var *d his Wife hath made her ſelf ready*, Revel. al . 17. So then this Book contains in it the an wonderful Love, and mutual Affection be- pe wixt our Saviour Chriſt and his Spouſe, the true Church of God, and every true Beliver. Thus much may ſerve touching the Book it ſelf; we will now come to the Words of the Text.

Shew thou me, O thou whom my Soul loveth.

IN the beginning of this Chaprer the Church beginning to ſpeak to Chriſt, and being raviſht in heart with his love, deſires more earneſtly to be embraced of him, that ſhe might be joyned unto him, preferring Chriſt Jeſus, with the bleſſings and benefits ſhe reaped by him, before all other things in the World.

In the third Verſe ſhe confeſſeth her untowardneſs, and her want of Power to embrace Chriſt; and therefore ſhe deſireth him to draw her heart by his word and ſpirit whereby ſhe ſheweth her earneſt deſire to receive Jeſus Chriſt.

Verſe

Verse 4. She removes an Objection that might be made; for it might be said, Alas thou art black and deformed, how canst thou then hope that he will take any pleasure in thy Beauty, seeing that he is the most pure Blessed and Glorious Son of God? To this she confesseth, that though by Nature she be black, full of blemishes, and natural corruption, by reason of her Original sin, and Natural pollutions, also her Actual Transgressions; yet notwithstanding, being washed in Christs Blood, cloathed with his Righteousness, and being decked and beautified with the Graces of his Spirit, Knowledge, Faith, Repentance, Zeal, Patience, Love, Obedience, *&c. She is fair and comely.*

Now in the sixth Verse, she puts up an earnest Request unto Christ, that he would in mercy shew her where he feedeth his Flock, and where he provides comfort for them in the time of trouble. For Christ being the great Shepherd, his Church on Earth seeks only after him to feed, resting assured that there is but one true shepherd. who feedeth all his sheep with wholsome pasture.

In these Two Verses we have two things to be considered of us, *viz.*

1. The Request and Petition which the Church doth make unto Christ, *ver.* 6.

2. The most kind and loving Answer of Christ unto his Church, directing her and comforting her, according to her Petition, *ver.* 7. Mat. 1.1

In the first of these we are to consider two things: First the Request, and Secondly the Reason

eason of the Request.

In the Request, note first, the Person whom e implores, *O thou whom, &c.*

Secondly, The Request it self, which is two-ld.

1. That Jesus Christ would shew her where e feeds his Flock, with his Holy Word and acraments; to the end that he would feed r, as he fed the Flocks of former times.

2. Where he provides shelter and shadow the heat of persecution: As the manner of ose shepherds was in these hot Countries, drive their sheep to shade in the heat of e day.

And lastly, the Reason, *For why should I be he that turneth aside after the Flocks of thy ompanions?* So that if Christ do it not will not be for his Honour, nor yet for her ood.

First, For the Person to whom she seeketh r direction and sure comfort, it is Christ esus the Saviour and Redeemer of his Church nd People; whom she describeth thus: *O ou whom my Soul loveth*, &c. That is to y, O Lord Jesus Christ, my only Saviour nd Redeemer, whom I love with all my eart; yea, whom I love most earnestly a-ove all the World. So as if the Question ere asked, what I love best in the World? speak it from my Heart, It is thou Lord a-one.

The person unto whom the Church seeks for direction.

Hence we learn with what affection every hild of God and true Believer must love ur Saviour Christ: Namely, with the great-st and strongest affection of Love they can:

So

Doct. 2. Christ Jesus must be belovd with the strongest affection of Love, John 21. 15.

So as if it were asked, what, or whom do of t
thou love most ? Thou canst truly say wi n sh
the Church here, The Lord Jesus Christ, od, a
thou whom my Soul loveth. So did St. *Pet* od a
whose Love was so great, that he dyed f ve to
Christ : So that he might very well say vide
Christ, when he asked him this Questio . I
whether he did love him or no ? *yea*, Lo ith
thou knowest that I love thee. The like is hrist
be seen in *Mary*, whose love was so great Fir
Christ, that in testimony thereof, she washe e hi
his feet with her tears, and wiped them wit :
the hair of her head ; so that Christ gives th ame
Testimony of her, to her everlasting prais joyc
That she loved much : So doth the Church an th
Spouse of Christ testifie her love to her Hu r S
band in divers places of this most worth nd
Book, calling Christ Jesus her beloved : *M* in
Beloved spake and said, &c. And again e t
Stay me with Flagons, and comfort me wit hs,
Apples, for I am sick of love Cant. 2. 5. Yea o C
it is a Precept given by the Lord God him- en
self, that he must have the chiefest Love nt
and the first Room in our hearts, *Thou shal* he
love the Lord thy God, with all thy heart, with Spo
all thy Soul, and with all thy strength, Deut. 6. 5. ot
The Lord will not be satisfied with the Love nt
of our Eyes, to behold his Works ; the Love ha
of the Ear, to listen to his Word ; the Love er
of the Tongue to talk of him : The Love of the ea
Feet, to go to the Sanctuary ; but the Lord o
doth require all these Loves together in one. e
So as a man may truly say with *David* the o
Prophet. Psal. 83. 25. *Whom have I in Heaven* M
but thee ? And I desire nothing in compari- H
son

of thee. The Lord cannot abide, that a man ſhould have a heart and a heart, one for God, another for the Devil; we cannot ſerve God and Mammon; we muſt not part our love to the World, the Fleſh, or the Devil; divided it muſt not be, Chriſt muſt have it all. Now the Reaſons are divers, to ſhew with what an ardent affection we muſt love Chriſt Jeſus. Mat. 9.24

First, Becauſe he is our Husband, and we are his Spouſe, for ſo ſaith the Prophet *Iſaiah*: *He that made thee is thy Husband, whoſe Name is the Lord of Hoſts*; And again, *Let us rejoyce and give glory to him, for the Marriage of the Lamb is come, and his Wife hath made her Self ready.* Now our Spiritual Service and Worſhip of God is (as it were a certain Marriage of our Souls unto God,) when we take upon us the profeſſion of Chriſt Jeſus, as in Baptiſm, then we betroth our ſelves to Chriſt as to an Husband, entring into Covenant with Chriſt, to keep us only to him unto our lives end. So then, by this means the Lord is become our Husband, and we his Spouſe. Now then, as an honeſt man cannot endure that another man ſhould have an intereſt in his Wife, ſo will not Chriſt endure that any other ſhould have with him any intereſt or portion in his Church, *For he is a jealous God*, Exodus 20. 5. So then, the force of the reaſon ſtandeth thus: Gods people which are Married unto Chriſt, muſt love Chriſt alone, becauſe we are linked and Married unto him alone, as a Wife to her Husband, unto whom alone ſhe is bound. *Reaſon* 1.

There-

Therefore if we forsake the Lord, and bre
the promise we made to him in Baptism, a
betroth our selves unto others, then will h
surely cast us off, give a bill of Divorcemen
as shameless strumpets, and punish us for o
unthankfulness.

Reason 2. Secondly, He loves us first and best, a
John 4.2. cording to that of St. *John*, *We love him, b
cause he loved us first.* Yea, He loved us fir
when we were his Enemies, and had made
volentary separation between him and o
Souls, committing Spiritual Fornication wit
Sin and Satan. Yea, as the Apostle *Pa*
Ep.8.4,5. witnesseth : *Ye that were dead in Trespasses a
Sins hath he quickned.* And lest we shou
any whit doubt of his love, he hath man
Rev. 1.6. fested it, in that *He hath washed us from o
Sins in his Blood.* O then, greater love tha
this can no man shew ! Christ loved us firs
he invites us to love him ; and shall not w
love him again ? It is a great sin of ingrati
tude, not to love where we are beloved fo
our good. And therefore being Christ har
loved thy Soul so dearly, as to suffer a curse
Death, yea, to shed his own Hearts-blood t
save thy Soul, oh how oughtest thou to lov
Christ again ? If a man were taken by th
Turks, and put to extream slavery and bon
dage, where he should remain for ever, un
less a great sum of Money were paid for hi
Ransom, the which he were never able to
pay, how miserable and grievous were the
estate of this man : But if one should come
out of his meer love and affection unto him,
pitying his woful misery and misfortue, and
should

d pay his Ranſom, and ſet him free; can expreſs how much this poor wretch bound unto him? We are all taken oners, and that not by the *Turks*, which can hold us in Temporal Bondage; but ſubtil Satan the Prince of Darkneſs: ere we ſhould have endur'd not a tempo- but a Spiritual and Eternal Bondage and ery, and that in Hell for evermore; and hing but only the Blood of the Son of could buy our Ranſom. Oh how ſhould work upon the affections of every Chri- n man and woman, and even bind us to Chriſt again: Now, what might move riſt, but only his love to give himſelf to th for us?. Surely, nothing that was in

But God who is rich in Mercy, through his at love wherewith he loved us, even when were dead in ſin, hath quickned us toge- by Chriſt, by whoſe Grace ye are ſaved. Eph. 4. 5.

d again: *Hereby have we perceived Love, he laid down his life for us. By whom* 1 John 3. Eph. 1. 7.

d the Apoſtle) *we have Redemption through Blood*: And therefore the Love that *Chriſt* us hath firſt ſhewed unto us, muſt con- in us to love Chriſt again.

And laſt of all, becauſe Chriſt Jeſus is the ſt excellent in himſelf, and therefore moſt orthy of our reſpects, for ſo ſaith the urch of God, *My beloved is white and rud- the chiefeſt of ten thouſand.* In the World ſee it common, that ſome are beloved be- uſe they are fair and beautiful, ſome becauſe ey are rich and wealthy, ſome becauſe they e eloquent and wiſe, and ſome becauſe they are

are very honourably descended. Now C
Jesus hath all these : For whatsoever ma
fect a mans heart, and any way procure
the same is our Saviour Christ fully and
solutely, without any shadow of muta
or change. For Wisdom, he is the Foun
for Truth, he is the Author of Truth ;
Mercy, he is the Store-house of all Me
for Riches, he is the Lord of Heaven
Earth, even the Store house of all du
Riches ; and for Beauty, he is the most
and blessed Son of God, full of Grace
Truth.

Oh how may this serve to reprove all
nal and prophane Hypocrites, worldly
Epicures, covetous cormorants, who
any thing more than Christ Jesus, and
Glorious Gospel ? Like the *Gaderens*,
preferred their Hogs before our Saviour ;
one mess of Pottage with *Esau*, that can
content with *Judas*, to sell Christ for
than thirty pence, and to undervalue him,
they say, what will you give me ? That
their filthy Pleasures, as Eating, Drinki
Pride, Uncleanness, as *Dives* did, *&c.* M
than Christ and their own Souls ; like
Bethlemites, let Christ be in the Stable am
Beasts, for they cannot afford him one co
in their hearts.

Again it is the sin of Thousands that p
fess Christ to be their Husband and Savio
that yet break the Covenant, and serve
World, and the Flesh ; that pretend t
love the Lord Jesus Christ, and yet betr
themselves unto the World, the Flesh, a

Devil and ſerve them. Now, how could man be content with this, that his wife ld ſay ſhe loves him, and yet ſets her rt upon another Man? So, how can we nk that God will take it at our hands, if will make a ſhew that we love Chriſt, yet are ever dallying with the world, riſts Enemy? Oh he is a jealous God, and never endure it at our hands.

And laſtly, by the Rule of his Doctrine, the Papiſts here no leſs to be reproved, o ſo much rob God of his Honour in cal- upon Saints, and praying unto them; , preferring the Virgin *Mary* before Chriſt nſelf, giving Honour and Adoration unto nts and Angels, making them Mediators d Saviours. They ſhall find one day, that d will not put up this Robbery at their nds, but will ſhew his Jealouſie, and terrible ger and Wrath againſt them, as moſt rilegious Perſons and Robbers.

It muſt ſtir up every Chriſtian Man to la- ur to find his heart raviſhed with the love our Saviour: So as he can ſay out of the ection of his heart, *O thou whom my Soul eth!* So if the Queſtion were demanded, hat I love beſt? I can truly ſay, *I love Chriſt ſus more than the whole World; yea, I account l things but loſs and dung to win Chriſt.* nd where men find this true Affection and ove of Chriſt in them, it is a certain ſign of eir Salvation, that God hath caſt his love on em, ſo that the love of God draws love to m again. As the light of the Sun lights on e Eye, and by it we ſee the Sun again. And

Phil. 3. 7, 8.

a

as by the Impreſſion in the Wax, we k
the Seal; ſo by our Love to God, we k
his Love to us. Oh how ſhould this cauſe
ry man and woman, and every Mothers
amongſt us, to examine their Love tow
Chriſt, ſo that they may gather ſome
rance to their own Souls, that Chriſt hath
his love upon them. And to do this ask
this queſtion of thine own Soul. Doſt t
Phil. 1. 26 deſire with the Apoſtle *Paul*, to be loo
Note. and to be with Chriſt? Tell me, is it
and drink unto thee to do the will of Chri
Is thine hand ever ready (according to
ability) to beſtow any thing upon Chriſt,
for the advancement of his Glory? Doſt t
labour in the place where thou liveſt to
vance the Glorious Goſpel of Jeſus Chri
Canſt thou be content to undergoe Sha
Diſgrace, Troubles, Perſecution and Bo
yea, Death it ſelf for Chriſts ſake? D
the remembrance of his coming to Ju
ment chear up thy heavy Soul? And d
thou cry with the Spouſe to Chriſt, *C*
Lord Jeſus come quickly? And forſake the
lights of the World with a deteſtation a
ſcorn, ſaying with *Solomon*, *Vanity of Vaniti*
all is but vanity. Theſe be the marks and T
kens whereby thou mayeſt diſcern wheth
thou doſt love Chriſt, yea or no.

But becauſe all men are ready to ſay, th
they love Chriſt, or elſe it were pity th
they ſhould live, or the like, when indee
the love of Chriſt is not in them; I will y
proceed a little further, and obſerve a fe
notes and marks of this pure and hearty lo

Christ, which are most certain signs of ce.

Marks to discern our love to Christ.

irst, if we love Christ, we will love his rd, delight in it, and esteem it above d and precious Stones. *Lord, what love e I unto thy Word?* (saith *David*) *all the long is my study in it.* Yea, it is altoge- r impossible for a man to be Religious to God, and to love him, that hath no nd love or delight in the Word of God; that by our love to his Word, we may ge of our love unto Christ; no love nor ight in the Word, surely no love nor de- t in Christ; great love to the Word, great e unto Christ. In the valuing of this Pearl, *vids* practice is notable, who made the stimonies of God his Heritage, and the y of his Heart, and esteemed them above Gold, yea, above fine Gold. And there- e seeing most men have no delight in the ord, seldom or never hear it, (unless it be fashion sake) read it, or meditate on it y or night; It is a certain token that the ve of Christ is not in them.

1. By our love to his Word. Psal. 119. 67.

Secondly, If we love Christ Jesus with all r hearts, we will love those whom he ves, his blessed Members, true christians. *ereby* (saith St. *John*) *we know that we are anslated from darkness into light, because we ve the Brethren. David* testifies of himself, *l my delight is in thy Saints.* It is our Duty love all, but we must love the Saints with peculiar and special love, as Heirs with hrist, and Members of the same Body with s, therefore seeing men generally hate the Members

2. By our love to his Saints. 1 John 3.

members of Christ, contemn them, despise them; doth not this make it apparent, that the love of Christ is not

John 19. them, for the World loves her own. *because I have chosen you out of the World, therefore the World hateth you.*

3. By our Obedience. John 14. Thirdly, If we love our Saviour, we must shew it, by our obedience unto his Word and to his Holy Laws; for so saith Christ, *ye love me, keep my Commandments.* Little obedience, little Love; no Obedience unto Christs Will, no Love: Hearty Obedience hearty Love. And therefore seeing generally men rebel against his Word, and break his Commandments: Though these men should swear they love Christ, yet are they Lyars, and the love of Christ is not in them; for who can believe that a Traitor can love his Prince.

4. By our suffering for Christ. Fourthly, If we love our Saviour, we cannot endure to hear him blasphemed, his word contemned, or his Sabbath prophan'd, but it will grieve us at the very heart; and we will (to the utmost of our Power) defend his cause, as a loving Child the cause of his Father; and a faithful Servant the credit of his Master; and withal it will make us be content to endure some tryal and persecution for his sake, yea, loss of Liberty, Wealth, Riches as *Job* did; yea, life it self, who hath so loved us, that he shed his blood for us. Thus much of the affection of the Church toward Christ Jesus. Now we are come to the Petitions themselves.

Shee

thou me, O thou whom my Soul loveth, where thou feedest, &c.

He Church here, as in many other places of the Sacred Scriptures, compares ſt Jeſus to a good and faithful Shepherd e Prophet *Iſaiah* deſcribes Him, *He will er together his lambs.* And again, *Behold ill require my Flock of the Shepherds, and I ſelf will feed my Sheep, and cauſe them to quietly.* This is acknowledged of the phet *David*: *The Lord is my Shepherd, fore I cannot want.* Yea, Chriſt doth Entitle himſelf, ſaying, *I am the good pherd,* &c.

Iſa. 40. Ezek. 34. Pſal. 23. 1 John 10. 11.

Now the Church of Chriſt doth put up her ueſt to this great Shepherd and Biſhop of Church, that he would be pleaſed to tell , where he feeds his Sheep, with the aching of the Word, and the uſe of the raments, that ſhe may joyn with them, re to be fed and comforted.

Queſt. But was not this the true Church t moved this Queſtion? What is then t other Church or Flock ſhe enquires af- .

Object.

Anſw. Howſoever the Church of God is t one in all the World, yet it hath divers rts, as the Ocean Sea, though but one, t it is called by divers names, according to e place where it lies; even ſo the Church Chriſt, though but one, yet it hath divers rts, as the Holy Spirit diſtinguiſheth of it, riting to the ſeven Churches which are in *Aſia.*

Anſw.

Rev. 1.

Asia. Now of the whole Church of C
some parts of it be at peace and quiet,
from persecution, when other parts may
fer persecutions and molestations. No
this place, the Church of God, in persec
and great affliction, desireth to kno
Christ *where he feeds his Sheep*, that is, w
the Church is at rest and peace, where
Word is purely preached, the Sacram
duly administred, and Discipline duly
formed, that she might joyn with the
the service of Almighty God.

Doct. 2. The true note of a sheep of Christ, to hunger and thirst after the Word of God. Joh. 10.2

From this request and earnest sute of
Church unto Christ, to know where he
feed his Sheep, we may learn: That i
true note of a sheep of Christ Jesus, to
ger and thirst after the word of God, to
quire where Christ feeds his Flock, w
the Word is truly and faithfully preac
and the Holy Sacraments duly adminis
And this doth our Saviour himself obser
be the Ear-mark of his sheep, *My sheep*
my voice, and I know them, and they follow
But the voice of a stranger will they not
This Affection was in Godly *David*, *Oh L*
how amiable are thy Tabernacles? How doth
Soul long after thy Altar; O when shall I
and appear before the Lord in Sion. And
duty is imposed upon every Christian, fo
have an earnest affection unto the Wor
God. As when a man is hungry, the v
sucking moisture at the bottom off the
mach, he feels a pain that makes him de
meat, even so our souls, void of Grace and N
rishment unto Eternal Life, should hunger
thi

of Chriſt after Chriſt, and his Righteouſneſs; Joh. 6. 20.
quiet, ter his Word, which is the true Spiritual
s may od of our Souls. And as till a man be hun-
No y he longs not for meat, he deſires not
erfec od; ſo till we ſee our wants, we never ſeek
kno have our ſilly Souls fed with the Word of
s; w od. Now in that ſo few deſire the Word
vhere God, and ſo few eſteem of it, it ſhews
acram at very few do feel their want of Food, ve-
duly few can diſcern their miſery and wretch-
ther d Eſtate, but moſt men run on in ſin, joy
emſelves in their evil ways, and never
te o y, *Alas, what have I done?* We muſt de-
e he re the ſincere Milk of the Word; as the Jer. 8. 6.
nat i nfant the Mothers Breaſt, and *as the Hart*
to *oth the River of Water*, Pſal. 42. And as the
to hurch doth here, *Shew thou me where thou*
, w *edeſt thy Flock.* We ſhould do as the
reac Earth doth in time of drought; ſhe opens
inift er mouth, begging and gaping until the
ſerv Lord ſend rain. The beggar never begs
heep ard till he feels his own want, and then
low he will ſpare no time, no labour, nor
nat words: So until we ſee our own wants, we
Oh L will never ſeek for the ſpiritual food of our
doth Souls. But they be bleſſed with *hunger and*
I *hirſt after Righteouſneſs*, Matth. 5. 6. Though
nd we think we be happy when we feel no
fo want: And it is a common thing to ſay, I
Lor never doubted of my Salvation, I would be
e v loath my Conſcience ſhould ſo trouble me,
he &c. But certainly, it is the beginning of
de Grace, to find our ſelves to want Grace.
d N Thoſe that do eat meat upon a full ſtomach,
er it doth them leaſt good: So they that are
thi

full, and feel not the want of the Word, doth them little good.

Reason 1. And the Reason is, that if we do not hunger and thirst after the Holy Word of God we can never enjoy the variety of all those good things which are treasured up in the Word, to make us truly happy; for as much as all good things which we have, and do enjoy in this present life, they are appendences to the Word, by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way but by thirsting after it. As the blessed Virgin saith in her Song, *Luke* 1. 43. *He filleth the Hungry with good things, and the Rich he hath sent empty away.* Which may serve to comfort the Distressed Children of God, which shew their thirsting Affection, by their great Labour and travel to hear the Word preached, though they meet with mocking and scoffing for it, by such as are far from thirsting after it of themselves.

Secondly, if we should not eargerly seek after the Word of God, we should never know how much we are beholding unto the Lord for the manifold Graces and Blessings which we receive every day from our most merciful God thereby. For so saith *Solomon*, *The Person that is full, despiseth the Honey-comb; but unto the hungry Soul every bitter thing is sweet.* Pro. 27. 7. So that when we shall see our spiritual poverty without the Word, that we should even faint and starve, and consume away, it will then make us prize the excellency of that benefit we

we enjoy when we have the ſame truly and ſincerely preached and taught among us.

Seeing this longing deſire after Chriſt and his Word, is the badg and the brand of the Sheep of Chriſt, of the true Church and Children of God: This Doctrine then maketh a plain diſtinction betwixt the Sheep of Chriſt, and the ſtinking Goats of Satan: The Sheep of Chriſt long after their Shepherd, deſire to be inſtructed by him, hunger after the true Word preached and taught, wiſh for the Sabbath, *Enquire where Chriſt doth feed his Sheep*, in the green Paſtures of his Word and Sacrament? but the Goats of Satan loath the Word, and ſo the preaching of it, *They tread down the Paſtures of the Sheep*, &c. Yea they are weary of it, they will not go to the door to hear, *Matth.* 2. 3. They can be content as well to want it, as to have it; ſo as hereby we may judge our own Eſtates whether we be the true ſheep of Chriſt, or the ſtinking Goats of Satan; the Children of God, or the Limbs of the Devil: Doſt thou love the Word of God more than thine appointed food? Tell me, doſt thou deſire to be taught in the Word? Enquireſt thou where Chriſt doth feed his Sheep with good paſture? And doſt thou delight in his Word? *John* 10. 27. Theſe are the marks of Chriſt's ſheep, and may miniſter comfort unto thy Soul, if thou art one of thoſe that belong unto his Fold; but if on the contrary part, thou loath and abhor the Word of God, and haſt no deſire at all to tread in God's houſe. but ſpendeſt the Sabbath irreligiouſly, vain-

Uſe 1.

Ezek. 34.

ly, and prophanely at Dice, at Cards, Bow or Tables: Oh deceive not thine own Soul, is a sign thou art none of Christs Sheep, b one of the stinking Goats of Satan; and ther will come a day of separation, when Chri Jesus, the great Shepherd will divide th Sheep from amongst the Goats? when h shall set the Sheep on the right hand, and th Goats on the left.

The same Doctrine doth serve to reprov three sorts of men.

1. Atheists. First, Atheists, that think it lost labour t be Religious, and that there is no good go by hearing Sermons, and leading of a Godl Life. Oh it hath ever been the cursed though of a mans heart to think so, as was used i the time of the Prophet *Malachy*; *It is los labour to serve the Lord: And what good com eth there by serving of God?* Oh then! let such be warned betimes, that if they look to have any comfort in death, and after death, that now they labour to be approved for sheep o the Fold of Christ.

2. Papists. Secondly, The Papists which keep poor men in miserable ignorance and blindness: and all others, which seek by all means possible, to hinder Christs Sheep from endeavouring to be taught, which otherwise would enquire, *Where Christ feedeth his Sheep*; where the Word is truly preached and taught, and the Sacraments duly administred. These are like the Scribes and Pharisees, *Who shut up the Kingdom of Heaven, that will not enter themselves, nor suffer those that would*: Whereas the Scriptures do require of all men, the

Spirit

Spirit of discerning, Eph. 5. 15. *Try the Spirits whether they be of God*; that so they may allow of those things which are good, and be without offence till the day of Christ; Otherwise, if they follow their false Teachers, they are sure to perish. *For when the blind lead the blind, they both fall into the Pit of Destruction.* Mat. 15. 11.

Then thirdly, all carnal and secure Worldlings, who although they do enquire, where they may buy a good Bargain, or get a good purchase, and labour for that, yet never enquire *where Christ feeds his Sheep.* Oh it is a wonder to see how men do covet pleasures, profits and preferments; these they seek for with might and main; surely by this they declare to the whole World, that they are none of Christs sheep: For if they were, *They would hear his voice and follow him.* 3. Carnal Protestants. John 20.

Seeing the true Church of God doth here seek unto Christ Jesus for to be taught and directed, we learn that it is the duty of the true Church of God to acknowledge Christ Jesus alone for their great Pastor and Shepherd, the only Head, and chief Bishop of his Church, and therefore to be ruled by him, and his Word alone, to be content to be led and governed by this great Pastor and Shepherd of the Church, John 10. 21. *I am the true Shepherd, and do know my Sheep, and am known of mine.* This is acknowledged by *Peter*, in the behalf of his Disciples; *Master, to whom shall we go? Thou hast the words of Eternal Life: And Christ hath promised to be present with his Church, even to the end of the World.* *Doct.* The Church of God doth acknowledge Jesus Christ for her chief shepherd Eph. 2. 22. Col. 2. 19. Mat. 28.

World. And again he saith, *that where two or three are gathered together in my name, I will be in the midst amongst them.*

Reason. And the reason to be marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is, because the work of Salvation is wholly and only wrought by him, and no part thereof is reserved to any Creature; as the Apostle witnesses, when he saith, *That among men there is no other name given under Heaven whereby we may be saved, but only by Jesus Christ.* And likewise St. *Paul* saith, *that he is able perfectly to save them that come unto God by him.*

Heb. 1.

Use 1. This condemns the Church of *Rome*, as no true Church of God: First, because they will not content themselves with our Saviour Christ to be their great Pastor and general Shepherd, but they have set up the Pope as his Vicar, and matched him to, yea, preferred him before Jesus Christ: Nay, they will not be content with that pasture which Christ alloweth for his Sheep, the green pasture of his Sacred Word, and clear streams of his blessed Gospel, but they will feed upon the foul trash and filthy dregs of their own devisings, the fond and foolish devices, inventions and traditions of Men, of the Popes and Cardinals: So as they declare to the World, they are no sheep of Christ, *in that they will not hear his voice and follow him*, nor be content with the food he hath prepared for them, but feed upon the filthy and foul puddles of mens traditions.

John 10.

This

This may serve to admonish all the faithful Ministers of Jesus Christ, which stand in his stead, that they teach nothing but the truth of God, wholsome Doctrine, not their own devices and dreams to please their Auditories Ears, but not profit their Souls: So on the contrary part, you that are the hearers, must content your selves with the pastures of God's Word, the plain and pure preaching of the Word of God, and not to be carried away to listen after strange Shepherds, that teach erroneous Doctrine, that may corrupt, or the devices of Man, which may tickle the Ear, and not work Grace in the Heart. And such are the wicked Doctrines of the Church of *Rome*, which will putrifie and poyson mens Souls, rather than edifie them; as their Doctrine of Merits, Invocation of Saints, and praying for the Dead, and a thousand the like. The which because they have no footing in God's word, are here condemned, as no wholsom Pasture for God's Sheep to feed upon. And thus much for the Churhes first request, the second followeth. Use 2.

And where thou causest them to lye down at Noon.

FOR the better understanding of these words, we must know, how that it was the manner of the Shepherds in those hot Countreys, to drive their Sheep to the Pasture in the Morning; and after, when the Sun waxeth hot, to drive them to the water, and at noon to carry them to some shadow, where they might rest in the heat of the day, least they should be annoyed with the scorching heat, and beams of the Sun.

So here the Church of God, and the spouse of Christ, compares Christ Jesus to a faithful and true Shepherd, and intreats him to tell her where he doth feed his Flock, that is, his faithful people, to find shelter and comfort in the heat of persecution, when the Sun is hottest at Noon-day; that is, in the greatest and hottest persecution of the Church of God, in the most dangerous and troublesome Tryal, and times of great extremity, as it was in Queen *Mary*'s days, which is here meant by Noon-day, when the Sun is most hot and scorching, according to that of our Saviour, speaking of a sort of evil hearers: *And when the Sun was up, they were scorched and for lack of rooting it withered away.*

From whence we observe a twofold Instruction. 1. That the Church of God sometimes is in the very heat of persecution. 2. That Christ the good Shepherd, even then forsakes not his; but at Noon-day, even in the

e extremity of the ſame, provides a ſhadow
d place of comfort and refreſhing for all
oſe who are his ſheep.

Firſt, We are to be taught here, that it is
e Will of the Almighty, that his Church
metimes ſhould be tryed. And it is his will
at ſometimes his own people ſhould under-
Perſecutions, according to the rule of the
poſtle St. *Paul*, *whoſoever will live Godly Chriſt Jeſus, muſt ſuffer Perſecution.* This
expreſly taught by the Prophet *David*, *reat are the troubles of the Righteous, but the ord delivereth them out of all.*

This was the condition of the Iſraelites in *Egypt*, who remained a long time in cruel ondage, under *Pharaoh*: And in Queen *Eſ-er's* time, how were the Children of God in he heat of the perſecution? This was the ſtate of the whole Church of the *Hebrews* eſcribed thus. *That ſome were wracked and would not be delivered; that they might receive better Reſurrection; and others have been tryed y mockings and ſcourgings: yea, moreover by onds, and impriſonment: They were ſtoned, they were hewn aſunder, they were burned, ſlain with the ſword, wandring up and down in Bears-ſkins, and in Goats-ſkins, being deſtitute, afflicted, tormented; whom the World was not worthy of, &c.* This we might further conſider in the Example of *Paul*, *Job*, *Joſeph*, *David*, *Jeremiah* and the like, whoſe lives are a plentiful ſtore-houſe to teſtifie this truth, that the people of God do many times endure terrible Afflictions, and divers and ſundry Tryals. And this have we had expe-

Doct. 2. The Church of God ſomtimes is in the very heat of perſecution. 2 Tim. 3. 12. Pſalm 54. 19. Exod. 1. 12. Hoſ. 2. 23 Heb. 11. 25.

Bishop *Latimer*, Bishop *Ridly*, Bishop *Cranmer*, Mr. *Bradford*.

rience of in this Land, as in the dayes Queen *Mary*, when the Sun did parch, a that the fire of Persecution was great, to t wasting of the Bodies of many Learned D vines, and dear children of God; so that we hope to live with Christ in the Churc Triumphant, we must first die with him he in the Church militant: for none shall reig with Christ there, that have not suffered wi him in this World; nor none shall have the Tears wiped from them in the Kingdom Heaven, that have not first shed them on th Earth. Thus, having seen the Doctrine, th it is the state and condition of God's Churc here upon Earth, to undergo sometimes ma ny and grievous Afflictions; now let us se the Reasons, that so the Doctrine may leav the greater impression in every one of ou minds and affections.

Reason 1. In regard of God's Enemies themselve which know not the Father nor his So Christ Jesus, they have nothing to stop thei cruel Rage and Devilish Malice, as our Savi our witnesseth when he saith, *They shall Ex communicate you: Yea, the time shall come tha whosoever killeth you, will think that he doth God service; and these things will they do, be cause they have not known the Father, nor ye me*: So that it is no marvel though the Ene mies of Gods Church do strive against the faithful servants of God, being stirred up thereunto by the instigation of Satan, seeing that they know not God, nor Jesus Christ, but have their eyes blinded by Satan, the Prince of the World, and the pleasures of this life.

The

The Lord ſuffereth his children many
es to undergo ſome ſharp and bitter
als of Affliction, and to ſuffer even the
rching heat of Perſecution to make
own the Patience, Vertues and Graces of
children ; as Saint *Paul* ſaith, *It is neceſ-
y that Affliction ſhould come, that the Elect
y be manifeſt who they be.* As it is impoſ-
le to know the valour of the Souldier, if he
s alwayes in the Garriſon, and never comes
to the Field ; ſo it is impoſſible to know
e Patience, Obedience, and love of Gods
ildren, till Tryal comes. And therefore
od would have *Abraham* tempted, to make
s Faith known. So *Jobs* Patience, *Davids*
ety, and *Pauls* courage, *&c.* The earth
hich is not tilled and plowed up, will yield
othing but Briars and Thorns ; and Vines
ill wax wild if they be not prun'd and cut,
ven ſo the unruly affections of our heart,
ſo many noyſome weeds, would quickly o-
er-run the whole man, if the Lord by ſancti-
ed afflictions ſhould not manure us. *It is* Lam. 3.
ood therefore (ſaith *Jeremy*) *for a man to bear* 16.
he yoke in his youth, and in another place the
ame Prophet ſaith. *Moab hath kept his ſcent,* Jer. 48.11
*becauſe he was not poured from Veſſel to Veſſel,
but hath been at reſt ever ſince his youth.* There
are beſides, divers other Reaſons wherefore
the Lord doth thus exerciſe his dear chil
dren in this Life with many croſſes and affli-
ctions ; as to humble them for ſins paſt, and
to prevent ſin in them for the time to come:
Becauſe when we ſhall perceive that the only
weapon whereby Satan wounded our ſouls,
is

is sin, it should make us repent of sins
are past, and be weary of sins for the time
come; and likewise to humble the pride
our hearts; for knowledge puffeth up,
in whatsoever things we go before our
thren, naturally we wax proud of the
Now when the Lord Almighty by these
flictions, like a Skilful Physician, lets out
superfluous humours of pride and vain-glo
then we shall perceive what we are by
ture.

Use 1. Well, let us then make some use of
same Doctrine to our selves: We have
a long Morning, and yet we are all in pea
and rest, but it will not always be Morni
the Sun will arise, and it will be Noon-da
the Lord will have a time of Tryal. It
the Lords usual dealing after a long time
peace, to bring some Tryals, that the El
and true Christians may be truly discerne
Of all things in the World, the Lord cann
endure that his sacred and glorious Gosp
should be contemned and despised, as it
at this day amongst us. O then, seeing w
must even look for a Tryal, let us prepar
and furnish our selves with all needful Ver
tues, with Patience, with Courage, and Zeal
&c. Alas, any thing will serve the turn now
to be a Christian is a small matter; but if i
the time of tryal we shrink, or else yield unto
the Enemy, then we shall shew that we are
but hypocrites and cowards. O then let us
be good Souldiers, now in the time of our
Peace, provide and sharpen our weapons a-
gainst the time of War. Let us reckon what it
would

ould coſt us, to be the ſheep of Chriſt, loſs of
nds, Living, Liberty, Country, yea Life it
f; yet to reſolve by the help of God, ne-
r to be aſhamed of the Goſpel of Jeſus
hriſt; let perſecution come never ſo fierce
hot upon us.

Secondly, we learn hereby not to promiſe *Uſe 2.*
o our ſelves worldly peace and proſperity,
hile we continue here. For this life is the
me of a Chriſtian mans warfare; neither
uſt we look to find Heaven upon Earth; for
we will be Chriſts Diſciples we muſt take
p his Croſs and follow him; we muſt not
ream of a Victory before we fight. For it
s the lot of the Godly to ſuffer perſecution.
et this may be the comfort and ſtay of a
hriſtian Soul in the midſt of them all, that
he Lord will diſpoſe of them ſo, as that
hey ſhall work to the beſt to them that love
God, and never depart from him, but ſhall
leave a bleſſing behind them, ſo that we
ſhall be ſure of this, that we ſhall gain
more in the Spirit, than we can loſe in the
Fleſh.

Thirdly, ſeeing it is the will of God, that *Uſe 3.*
his own true Church and faithful children
ſhall be tryed, and undergo the heat of Per-
ſecution, let us here learn to be wiſe and
circumſpect, neither to think that we are out
of Gods favour if we be tryed, or to think
the worſe of the Goſpel of Chriſt, becauſe
the Croſs and Tryal goes with it. We are
ready to think that the Lord loves us not,
or that the Goſpel, the which we profeſs, is
not good or Orthodox, becauſe we ſee it
is

is ſcandalized by them of *Rome.* Well, that which God will have, it was the conc on of our Saviour Chriſt before us ; and leſs we look the Servant ſhould be grea than his Maſter, it muſt be our lot.

Doct. 4. Chriſt leaves not his *Church* in the heat of Perſecution, but provides comfort for them. Iſa. 54. 7, 8.

Then ſecondly, We learn from hen that though it may be ſometimes Noon-d with the Church of God, hot and bloo Perſecutions, yet Chriſt hath ever a ſhel and a ſhadow for his choſen people ; he ha for them a place of ſhelter, ſhadow, a comfort; he is ever preſent with his Churc and People in the hotteſt time of Perſecutio and Afflictions, to comfort them, to refre them, to eaſe them of their miſery, to d liver them. This the Lord expreſſeth : *F a little time have I forſaken thee, but wi great compaſſion will I gather thee ; for a m ment, in mine anger, I hid my face from the for a little ſeaſon, but with everlaſting Mer have I had compaſſion on thee.* This doth the Prophet *David* make manifeſt, that notwithſtanding the rage and Malice of Gods Enemies, *He that dwelleth in Heaven ſhall laugh them to ſcorn, the* Lord *ſhall have them in deriſion.* This comfort is excellently ſet forth by the Prophet, *But now thus ſaith the* Lord *that created thee, O* Jacob, *and he that formed thee, O* Iſrael, *Fear not, for I have redeemed thee : I have called thee by thy Name, thou art mine : When thou paſſeſt through the Waters, I will be with thee, and through the Floods, that they do not overflow thee ; when thou walkeſt through the very Fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee, for I*

Pſalm 2.

Iſa. 42. 1, 2.

am

he Lord thy God. What a mischief had invented against the *Messiah*, so pri-y, as that he disclosed the secret of his unto none, but pretended to the wise , that his intent was to worship him, he Lord did bring his device to nought, *Joseph* and *Mary*, with the child *Jesus*, delivered. *Peter* being cast into Prison, ld even the next day have been execu-, yet through the Prayers of the Church delivered. This same Doctrine is fur-r cleared by the Examples of *Joseph*, *Job*, Church in *Ægypt*, *Daniel*, the Three ildren, *Shadrach*, *Meshach* and *Abednego*, o for a time endured the shame and re-bach of the Cross, yet afterwards the Lord urned unto them when the time of re-shing came: So that howsoever Gods ildren may be under the heat of Persecu-on for a time, it shall be but for a time, he ill not leave them destitute of help for ever, t will in the end deliver them.

Mat. 2.12

Acts 21. 16.

Gen. 11. 14.

Exod. 21.

Dan. 6.3.

Reason.

The Reasons serving to confirm this Do-rine, are manifest: First, consider the Ti-es by which God is called: A Father, to hew the care that he takes over his Church, s his children, to provide for them, and to govern them. For what Father will not save his child, if possible he can, from fire and wa-ter, or any other imminent danger? Now then, if we that are evil, know how to help our children; how much more shall our Hea-venly Father, that knoweth all things, give good things unto his children! Again, Christ is called a shepherd, as the Church doth con-fess

Rom. 6.6.

Joh. 10.1.

Mat. 7.11

fess in this place: Now, will the Shepher- ess; the sheep go astray, and not bring them o fle to the right way again? Or suffer the Wo- hem devour the sheep, and not rescue them? s an what shall we think that Christ, the true t of herd of his Church, will be more careles , sh his Flock, whom he hath purchased unto h es self with no less price than with his own he thi blood, than an earthly man is of his She our Seeing then that Christ Jesus is the King of , a Church, and the Shepherd of his sheep, ave need not doubt, but that he will defend o C Church, and save his sheep, so that none sh d, be able to destroy them, nor take them out d, his hands.

Secondly, Our weakness and natural co e P ruption are not hid from the Lord: *He know* c *eth whereof we be made, he remembreth that* rs *are but dust:* And therefore saith the Apostl h *God is faithful, that he will not suffer us to* fi *tempted above that which we are able; but wi* t *even give the issue with the Temptation, that* w *shall be able to bear it.* So then, whether w r. consider the Office of Christ, as a Shepherd to keep his Church, or the mercy of Christ h that is ever ready to cover the wants of his a Servants, making their Afflictions to be but il momentary; in these two respects we may a easily gather that the Lord will never forsake e his Children, nor leave them in their dangers, r but provide for them both shelter and com- fort, when they shall find the heat of Afflicti- ons to shine hottest upon them.

Use 1. The Use serves to direct us to whom we should go in the time of trouble and great distress;

eſs; for if Christ be our Shepherd, we
o flee to him, he is a faithful preſerver
hem that truſt in him. Shall we go to
s and Angels? *Doubtleſs* Abraham *is ig-* Iſa.63.10
nt of us, and Iſrael *knoweth us not.* What
, ſhall we truſt in our Chariots, or in our
es? *Doubtleſs a Horſe is counted but a* Pſ. 47, 1.
thing to ſave a man? Surely we cannot
our him more, than when we depend on
, and reſt upon his mercy. Thus *David*
aved himſelf in all his extremities, fleeing
o God as a ſure refuge, *I will ſay unto the* Pſ. 9. 1,2.
d, O my Hope, and my Fortreſs, he is my
, in him will I truſt. He will deliver me
n the ſnare of the Hunter, and from the noi-
e Peſtilence. His Ears are always open to
cryes of his Children, he putteth their
rs into his Bottle. So long therefore, as
have a voice to call upon God, or a heart
ſigh and groan unto him, we have com-
t and aſſurance to be delivered, and that
will not leave us nor forſake us in dan-
r.

Here is matter of endleſs comfort unto the *Uſe 2.*
hurch and children of God, that we know
at the Lord Jeſus Chriſt promiſeth that he
ill provide a place of comfort and refreſh-
g, a ſhadow even at Noon-day, in the
eat of bloody Perſecution. Many indeed
re our infirmities, fears, cares, ſorrows and
roubles; yet in the midſt of them all,
he children of God may ſay with the Pro-
her, *Why art thou caſt down (O my Soul)*
nd why art thou ſo diſquieted within me? O
wait on God, for I will give him thanks, he is
my

my present help, and my God, Psal. 42. 5. then, let us be constant, let us comfort ourselves in Christ Jesus, let us not for fear desert Christ and his Gospel; for Christ will be a shelter to us to refresh us, and deliver us.

Use 3. This shews the most woful and desperate Estate of all wicked and ungodly men, who being out of Gods favour, nor believing in Christ, nor repenting of their sins in time of persecution, when the Sun waxeth hot: Alas! they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of Refuge; for Christ is a shelter only to them that believe in him and obey him. And therefore thou which art a wicked man, an impenitent sinner, a prophane person; alas, what wilt thou do and which way wilt thou turn thee in the time of trouble and calamity, when the Sun waxeth hot in the heat of persecution and scorching Tryal? Whither wilt thou run for shelter? Alas, thou shalt then be as a mad Beast, which in the heat of the day runs up and down and findeth no covert. So shall all wicked and impenitent sinners have no place of succour, but lye open to all Gods Judgments, to be scorched, yea even consumed with the fire of Gods displeasure; when the Righteous, those which are in Christ Jesus, shall find shelter.

The Churches reason of her request.

Now followeth the reason which she useth to move the Lord Christ Jesus, to grant her request and petition, taken from the great peril and danger she was like to fall into; namely, left being left without his direction and comfort,

mfort, ſhe be conſtrained, to *turn aſide to Flocks of thy companions*, That is to ſay, leave the true Church and Worſhip of d, and joyn with the falſe Church to com- t Idolatry, called here, *the Flock of thy mpanions*: Not for that they are either riſts companions, or the companions of Church and People; but, becauſe they count themſelves ſo; yea, they imagine d call themſelves Chriſts companions. And this thing ſhou'd come to paſs, through nt of Chriſts aſſurance to direct and com- rt her in perſecution, then it ſhall not be his honour, nor her good. This is the bſtance of her reaſon.

Hence we are taught, that it is altogether mpoſſible for men and women ever to ſtand the brunt of Perſecution, unleſs they be ught of God, and inſtructed by his Spirit. nd hence it is, that the Prophet *David*, a an after Gods own heart, and endued with ſingular portion of Gods Spirit, doth ear- eſtly crave at Gods hand, the enlightning his Holy Spirit, and deſireth to be taught him: *Open mine Eyes, that I may ſee the won- rous things of thy Law.* And again, *Teach e thy Statutes.* And again, *Make me to under- and the way of thy Precepts, &c.* Yea, Chriſt lls the Jews which murmured againſt him, becauſe he ſaid, *That no man could come unto m, unleſs his Father drew him) that all the lect are taught of God.* And this made *Paul* pray for the *Epheſians, that God would give m the ſpirit of Wiſdom; and to enlighten eir minds, that they might know what is the hope*

Doct 5. It is altogether impoſſible for men to hold out in time of tryal, that are not aſſiſted by God. Pſ. 11.34. Pſ. 27.34. Joh. 6.45

Eph. 2.

hope of their Calling, and what the riches an
his glorious Inheritance. A notable direc
unto all sorts of men, how to behave th
selves, when they shall come into the H
of God; namely, not to rest on any gat
Rom. 8. gift, whatsoever it be, Wisdom, Learn
1 Cor. 1. Wit, Memory, &c. *For the Wisdom of*
21. *Flesh is enmity with God.* But to go out
our selves, and to seek the Lord with hum
ty, and denyal of our selves; and then
Lord will give us a discerning Spirit, that
shall not be deceived, *If any man* (saith Chri
Joh. 7.17 *will do my Fathers will, he shall know of*
Doctrine, whether it be of God. And ag
Christ promiseth his Disciples. being now
leave them, and to go to his Father, that
Spirit of Truth shall lead them in all Truth.

And the Reasons are,

Reason 1. First, We are all blind, and by Nature c
hardly see into the truth, unless God dir
Prov. 14. us by his Spirit, for so saith *Solomon*, T
12. *ways that seem right unto us; the Issues ther*
Isa. 53. 6. *are the ways of Death.* It is a part of o
misery, that *we are turned every one to his o*
way.

2. Secondly, When we know it, alas, we a
of our selves so weak, and flesh and blo
will be so unwilling to suffer for Christs sak
that unless the Lord do assist us, we shall n
be able to undergo the least temptation th
shall be laid upon us.

3. And lastly, The enemies of Gods Truth
are in their Generation so wise, and so subt
coming to us in sheeps cloathing to decei
u

that of our selves we shall easily be drawn ay to believe lyes. In all these respects may safely conclude, that it is impossible us to hold out in the day of Tryal, un- we be assisted by the Lords Holy Spi-

This sheweth, that if Tryals do come, and rsecution shall arise for Christs sake, and e Gospels sake; alas, most men would eld to Popery, Idolatry, Superstition, *to the cks of his Companions*, to the Church of *ome*, to flat Idolatry: For alas, they know ot the truth, *they are not taught of God*; ey be blind and ignorant, and will easily elieve and embrace any Religion. *Use* 1.

This must stir up every true Christian man nd woman to pray to Christ, as the Church oth here, that he would teach us by his Spi- it; that he would open our eyes that we ay see the truth, and that he would give s hearts to believe it, to love it, and to ve and dye in it; that he would give us the pirit of discerning, *to try the Spirits, whether they be of God*, that so we may discern he truth from falshood. Yea, we must so labour to be grounded in the Truth, that no wind nor weather may remove us; that we be sure to lay a good Foundation, that we do dig deep into our hearts, and build on the Rock Jesus Christ: Though the Papists say, they be the true Church, and the *Communion of Christ*, yet they be the Synagogue of Satan: The main points of their Religion, being clean contrary unto the Word of God, as are their Doctrine of Merits, Invocation of Saints, *Use* 2. Joh. 1. 4. Mat. 7. 16

Saints, Worshipping of Images, Praying
the Dead, Sacrifice of the Mass, that so
may for ever stand out against the Doctr
of the Church of *Rome*: Yea, let us intreat
Lord, that he would never suffer it to ge
Head again in this Land, notwithstanding
have deserved as great a Judgment; but es
cially that he keeps us, that we may ne
joyn with them in that bloody Religion.

Use 3. It condemns all who are ready, either
fear of Persecution, or by blindness or Ig
rance to embrace any Religion, or joyn w
any Church: Who, to keep their Livi
hold their Lands, to enjoy their Honours a
Pleasures, would turn as doth the Wind, a
embrace any Religion; joyn with Papi
Jew, Turk, yea, the Devil himself for ben
fits sake. Oh, the true Church of Chr
fear themselves and their weakness, that th
should be drawn away, and seduced to em
brace a false Religion; And therefore th
doubting the worst, and fearing the corru
tion that is in their own hearts, pray Chri
that they may not be left unto themselve
but that they may find strength from him t
withstand it.

CANT.

CANT. 8. *Ver.*

WE have heard before of the earneſt requeſt and petition of the Church to Chriſt, that he would in mercy ſhew them where *he feeds his Flock*, and where he provideth comfort for them in time of trouble. Here is the moſt kind, loving, and gracious Anſwer of Chriſt Jeſus unto the requeſt of the Church: In the which note three things.

Parts of the Text.

1. His exceeding love and kindneſs, in that he calls her, *The faireſt among women.*

2. His gentle reproof of her. *If thou know not*, quoth he: This is very ſtrange, that thou which art the true Church, ſhouldſt not know where Chriſt feeds his ſheep.

3. His direct Anſwer to her Requeſt, wherein he doth anſwer her to the full: If thou wouldſt know where I feed my ſheep, that ſo thou mighteſt feed with them, and find conſolation unto thy Soul; *Then thou muſt go in the ſteps of the Flock*; That thou muſt embrace the Faith, Religion, Worſhip, and Service of God, the which my ancient Church from the beginning have embraced; the Faith, Religion, Worſhip, and Service of God, which my ancient Servants, *Abraham*, *Iſaac* and *Jacob* have done, and tread in their ſteps. Secondly, Thou muſt plant thy Tents where the Shepherds have done, the Patriarchs, Prophets, and Apoſtles of Chriſt, and their Doctrine taught before. This is the

the sum and substance of Christs answer u
his Church.

First, Observe here how Christ descri
his true Church and Spouse, giving her a m
kind and loving Name, expressing his k
and singular Love unto her, *O thou faires
mong Women.*

Object. *Quest.* But this may seem strange; for t
Church confesseth before, that she was bl
and Sun-burnt, deformed, *&c.* How th
can Christ call her, *faires among Women?*

Answ. *Answ.* The Church and every true Be
ver, are black and deformed in themselv
vile and deformed by Nature, and they
see no beauty in themselves, but are blemi
ed; yea, and stained with sins original a
actual. But as they are sanctified by
Spirit, washed in his Blood, and cloathed
his Righteousness, they be fair and beautif
in the sight of God, because *Christ hath was
them from all their sins in his Blood*; and c
vered them with the pure Robes of his ow
Righteousness.

Doct. 6. Christ esteemeth of his Church as if they had no sin.

Numbers 23. 1. Numb. 2.

Here mark the endless love of Christ Jesu
unto this poor Church and People, that
steemeth so highly of them, as if they had
spot of sin and uncleanness, though they
themselves be black, deformed, and pollu
ted; yet all those, who do truly repent, em
brace Jesus Christ, and believe in him, tha
are washed from their sins, sanctified by hi
Spirit, and obey his Will, all these are fai
yea, most beautiful in his eyes. This is con
fessed by wicked *Balaam*, when he saw no
policy nor device could take any place against
the

Chur[illegible] God. Hereunto come the Titles and Commendations given unto the Church ſo often in this moſt excellent Book of the *Canticles*: *She is the Roſe of the Field, the Lilly of the Valley, the faireſt among women, an Orchard of Pomegranates, a Fountain of Gardens, a Well of ſpringing Waters; the Spouſe and Siſter of Chriſt, the Beauty of the Earth, the Glory of the World, a Lilly among Thorns, &c.* Theſe and the like Titles ſerve to confirm the everlaſting truth of this Doctrine unto us, how dear and precious the Church is in Chriſts ſight, that of all Societies and Aſſemblies of Men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautiful and precious, than the *Church of God, the Spouſe of Chriſt.*

And the Reaſon of the Doctrine is apparent. Man was firſt caſt out of Paradiſe for ſin; neither is there any thing that doth hinder his return, but only ſin; for it is ſin that makes us execrable to the Lord; and doth hinder all good things from us: For ſo long as ſins remain, its a weighty burden to preſs down a ſinner into Hell, and the wages of it is eternal death. Therefore if ſin be pardoned, as it is to all the Elect, what ſhould hinder their happineſs? God hath againſt them no matter of diſpleaſure, the obedience of Jeſus Chriſt being imputed unto them, Heaven cannot be denyed unto them, but they muſt needs be ſaved. *Reaſon* 1.

Secondly, Chriſt Jeſus doth eſteem highly of his Church, and the Church is moſt excellent *Reaſon* 2.

lent in her self, because in it alone Salvati
is to be found, and no where else. Wh
the Lord brought the great and general
luge over the face of the whole Earth, w
place was there left more excellent than
Ark, in the which *Noah* and his Family w
saved, and out of the which the whole Wo
besides perished? What was the Ark bu
type and figure of Christs Church, where
Salvation is to be found, and out of which
no Salvation to be looked for: Seeing the
fore, that remission of sins is proper only
Christs Church, and that therein is Salvati
and Eternal Life to be found, we may safe
therefore conclude that the Estate of Chri
Church and every Member thereof, is m
Excellent and Blessed.

Use 1. The Use of this Doctrine is Excellent,
the Nature of the Church is. First the
seeing that Christ will pass by the sins of h
Children, and judge them fair, without a
spot or blemish of sin, if they do truly R
pent, and Embrace him and his Righteou
ness by Faith: Here is matter of endless Co
fort to every poor Child of God. Dost the
repent of thy sins, and art truly Humbled fo
them? Dost thou Embrace Christ Jesus fo
the pardon of them? Hath God sanctified th
Heart by his Spirit, so as thou hatest ever
wicked way, and desirest and endeavoure
to obey Gods will in all his Commandments
Well then, comfort thy Self and cheer u
thine own Soul; Christ Jesus will cover all th
sins, they shall never be laid to thy charge
but he will wrap thee in his own Righteou
ness,

ness, whereby thou shalt appear fair and beautiful in his sight. Indeed many a poor child of God looking on their own Infirmities, and manifold corruptions, see themselves to be black indeed, deformed, and stained with sin; it grieveth them that they do hang down their heads, and go drooping all their days, striving and strugling with their rebellious hearts, and vile corruptions, and thinking that Christ Jesus cares not for them, cannot love them, being so defil'd with sin. But I say again, be not discouraged, for if thou dost repent of them, believe in Christ, hate thy sins, and prayest often to God, to give thee power to withstand them, using all Godly means to withstand them. Christ Jesus will cover them, and pass by them all, as he did deal with *David*, *Peter*, *&c.* Oh then! How careful ought all men dayly to endeavour themselves to be the Members of this Society, that so they may have a part in all these excellent Prerogatives; and then howsoever the World esteem them, counting them miserable, grinning at them with their Teeth, and nodding at them with their Head, and every way contumeliously reproaching them, yet are they dear and precious in the sight of Christ, who hath redeemed them with the ransom of his own blood.

Use 2. Let us learn by Christs Example here, that if we see any good thing in the child of God, to commend it, and to embrace it: And if we see any blemish or infirmity, that we wink at it, and cover the same with the cloak of Love; and not as the manner of wicked

and ungodly Men is, who, though they se many good Gifts and Graces in Gods chil dren, as, Obedience, Faith, Patience, an Love, pass by them All; and if they shall esp but one blemish or weakness, they blaze i abroad with open Mouth; note them with black cole, calling them Puritans, Hypocrites and the like; reviling them in a most odiou manner; like the Horse-fly, which passing by many Flowers, and sweet Herbs, lights upon some noysom sort: These are not like unto Christ, but to the Devil. Thus much of the exceeding love and kindness of Christ Jesus to his Church, in that he calls her by this kind appellation, *The fairest among Women.*

Secondly, His gentle Reproof of her, *If thou know not*, quoth he: This seemeth strange, that thou shouldest be ignorant where I do feed my Sheep, where my Truth and Gospel is purely preached and soundly professed, but if thou know not, I will direct thee and shew thee how thou shalt find it out.

Doct. 7. Hence we are taught, that the Church of God and true Believers, may sometimes be so blind, and left to themselves, that they stand at a stagger, and do hardly know which is the true Religion, *Where Christ doth feed his Flock*, where the Word is faithfully preached, and soundly professed; for we are all ready to err by Nature. How apt are we in matters that do concern our Souls, to be mistaken through our carelesness in not searching of the Truth, and trying of the Spirits? And also by the subtil policy of the Devil, who

who is Gods Ape; and so like him in many things, as that it is hard to discern his slights and falshoods? Wicked men, false Teachers, lying Prophets, set such a face and shew on their errors, and bear them out with such a countenance and Authority; and the truth is so neglected, plain and simple men trodden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discern where *Christ* feedeth his Flock. When as *Elijah* was left alone, and *Baals* four hundred and fifty Prophets; who could almost then discern the Worship of God from Idolatry, when all was corrupted? So when *Micajah* told the truth, and *Ahab* had four hundred false Prophets, it was hard to discern the truth of God from the lying of Satan. In Christs time how did the Scribes and Pharisees confound Religion, dim and dazle the Truth; for the which our Saviour himself did often reprove them? And in our times, how do the Papists labour to obscure Religion? how boldly and impudently do they defend Idolatry, their own Traditions and Constitutions?

How should this stir up every Christian man and woman, to study the Word of God, that so knowing the Truth, and believing the Doctrine of God, we may be able to discern between Light and Darkness, Truth and Falsehood, Idolatry and the Service and Worship of God. Secondly, to intreat the Almighty in all Humility, to open our eyes to discern the Truth, to give us his Holy Spirit to lead us into all Truth, to give us the Spirit of discern-

ing to try the Spirits and the Doctrine, whether it be of God, or not; for otherwise we may be led away, and take light for darkness and darkness for light. Let us then confess our ignorance and blindness, and bewail it: Let us strive against our carelesness: Let us prove the Doctrines by the Touchstone of the Word, if they be according to the Law and Prophets, else abhor them. Let us do as the men of *Berea* did, *Intreat the Lord to give us the Spirit of discerning, that we may try all things, and hold the Truth*: And if ever we had need to pray for the Spirit of Discerning, now is the time. We see how bold the Devil is, how willing to deceive us; and for Papists, they be so impudent, and shameless, to thrust upon us their cursed Idolatry, and tell us, it is the true Worship of God; their abominable Mass, their Merits, Purgatory, Prayer for the Dead, Worshipping of Images, calling upon Saints, unwritten Verities, their vile Traditions, and filthy abominations, their Constitutions, ann vile Decrees, as if they were the written Word of God. Now, unless we have knowledge, and be able by Gods Spirit to discern the Spirits: Alas, we shall drink in Poyson, Idolatry and Superstition. O then, let us labour to know the Word of God, believe it, obey it, be reformed by it, confess our Ignorance, and with all humility pray to God to open our Eyes, to give us the Spirit of Discerning: To know and discern the true Religion from the false; which if we do, certainly the Almighty will reveal his Truth unto us,

. . And thus much shall serve for our Saviour Christs gentle Reproof concerning his Church.

3. Christs answer to His Church.

The third and last point is the direct Answer of Christ to the request of the Church; he desireth to know of Christ where he fed his Flock, and comforted them in the time of Persecution, that so she might joyn with them, and be defended by them from false Worship, and the Idolatrous Church. Here Christ answers her to the full: *If thou know not, O thou fairest among Women, get thee forth by the Steps of the Sheep, and feed thy Kids by the Tents of the Shepherds.* His counsel stands in two parts, to shew where he feeds: Quoth he, Wouldst thou know where I feed my Sheep, and where I cause them to lye down at Noon, that thou mightest feed with them, and be in my Fold, to be defended, and protected by me? Then I counsel thee, First, to walk in the *steps of the Sheep*, that is, thou must walk in the steps of the Faithful Servants of the Lord, *Abraham*, *Isaac* and *Jacob*; thou must embrace that Faith, Religion, and Worship of the Lord, which they did; that is meant by *the steps of the Sheep*. Secondly, thou must *feed thy Kids*, that is, thou must embrace that same Doctrine which the Ancient Shepherds, Fathers, Prophets and Apostles have taught and delivered: And if thou shalt thus tread in the steps of the Sheep, as *Peter*, *Paul*, *&c.* And shall embrace and obey the Doctrine taught by the Prophets and Holy Apostles in the Old and New Testament, thou shalt then know where I feed my sheep,

that thou mayest feed them, and receive me for the true Shepherd.

Doct. 8. A direction to know which is the true Church.

From this Answer of Christ, we learn a clear direction to know true Religion, and the true Worship of the Lord God, from false Religion, and false Worship. If any man desire to know where Christ feeds his Sheep, and God is truly and rightly worshipped, where true Religion is, we must then *tread in the steps of the Sheep*; that is, we must worship God, as *Abraham*, *Isaac*, and *Jacob* did, as *Moses* and the Prophets did, tread in their steps and follow their Godly Examples. Believe, Repent, and Walk with God, as *Enoch* did; whom, by the Judgment of Faith, we may then conclude of, that they were the true Sheep of Christ; for of them doth our Saviour speak here, and not of a company of Popes, which greatly boast of their Succession; which we will not deny but to be a Succession of Hereticks, as Cardinals, Jesuits, and the like of that Rabble; of whom to think that they should belong unto this Fold, I know not from whence I should fetch my Charity. Again, we must embrace and believe the Doctrine taught by *Moses* and the Prophets, Christ and his Apostles, who were the true Shepherds, and the faithful Pastors of the Church of God. *To the Law, and the Testimony, if they speak not according to this Word, it is because there is no light in them.* And again, *Thus saith the Lord, Stand in the ways, and behold, and ask for the old way, which is the good way, and walk therein, and you shall find Peace and Rest for*

for your Souls. So then, if we desire to know the true Religion, and the true Worship and Service of God, this is the way which I here teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome*: Namely, and none but this to enquire of the Faith, true Religion, and manner of Worshipping the Almighty, performed by *Abraham*, *Isaac*, and *Jacob*, the Patriarchs and Prophets, Preached and Published by Christ and his Apostles; believe that, embrace that, and we rest our Souls on that.

This then may serve to decide a great question, and a long controversie between us and the Papists: They affirm, That they are the true Church and we are Hereticks. We believe and hold that we are the Church of God, and that they be not, but *Babylon*, and the Synagogue of Satan. This then is the main question, whether they or we be the true Church? Who should judge? Even the Lord Christ Jesus himself in his own Word; we must rest upon him and flee unto him, which if the Papists would do likewise, they would never have run into a Labyrinth of Controversies, as they have at this very day. For Christ would quickly have put an end to all. For he saith, they be the true Church which *tread in the steps of the Sheep, and feed by the Tents of the Shepherds.* That is, those people that believe and worship God, as *Abraham*, *Isaac*, and *Jacob* did; and that old Religion, which they believed and embraced, is the true Religion: For that was taught by the Holy Servants of the Al-

mighty, who were the faithful Shepherds and Pastors, sent of God unto his Church. Now let Tryal be made, whether the Papists or the Protestants, the Church of *Rome*, or the Church of *England* do thus.

For the Papists, although they call their Religion, the Old Religion; yet alas, it is newly devised, the greatest part of it, within these four or five hundred years: It is such as was never known to *Abraham*, *Isaac*, *Jacob*, *Moses*, or the Prophets; it was never known unto Christ, or his Apostles: They have lost the *steps of the Sheep, and the Tents of the Shepherds*: That Doctrine, manner of Religion, the true Worship and Service of God, which was used by the Patriarchs, *Abraham*, *Isaac* and *Jacob*, taught by *Moses* and the Prophets, Christ and his Apostles: And they have got a new Religion of their own devising; they walk not in the steps of the Flock, but in the steps of the proud Popes, covetous Cardinals, leacherous Fryers, lascivious Monks: They have devised a thousand things in the Service and Worship of God, against his Word, and against the doctrine of the Prophets and Apostles, meerly for their own gain. Where shall we ever find, that *Abraham*, *Isaac*, *Jacob*, and the Prophets, did ever pray unto Angels and Saints, Worshipped Images, prayed for the Dead, looking to be saved by their own Works, by vowing of Chastity, or by their voluntary Poverty? If they can shew me any foul mouth'd Jesuit of them all, but any one Example in the whole Book of God, or any

ny of Gods children that have performed them, I will then lay my Hand upon my Mouth. In the mean time give me leave, O ye Papists, to tell you, that you are none of Christs Church, you are none of Christs Sheep, for you have left the *steps of the Sheep, and the Tents of the Shepherds:* The Doctrine taught by the Prophets of God, Christ and his Apostles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Satan: And as there hath been a succession of Popes and Cardinals; so there be a succession of Hereticks; that seduce ignorant people for their own private gain.

But as for the Church of *England*, we do believe, and firmly embrace that Old and True Religion, that is, the same Faith which *Abraham*, *Isaac*, and *Jacob*, did use. We hold that Doctrine taught by the Ancient Prophets and Holy Apostles of our Lord and Saviour, without adding or detracting: And if we should dare but to devise a new kind of Faith, Religion, and Worship of God, not used, nor known to the ancient Prophets, Patriarchs and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the Sheep*, and to joyn with the *flocks of thy Companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, come out of her, joyn not with her in her false Religion and Idolatrous Service of God, lest we partake of her Plagues: But let us hold fast still the true Religion of God, *Tread in the steps of the Sheep, feed by the Tents of the Shepherd,*

herd. Let us live and dye in the true Church of God, and for ever hold fast the true, ancient, and holy Religion, which we have Received from the Holy Patriarchs, *Abraham*, *Isaac*, *Jacob*, *Moses*, the Prophets, and all the Holy Apostles of Jesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

An

An Exhortation to ſtir Chriſtian People to Prayer.

FIrſt, Prayer is of that force and Vertue, that it tyes the Ear of God to the Tongue of Man. Oh, it is an acceptable Incenſe before God always; for how hath he alwayes rewarded it and regarded it? It never returned but with a Bleſſing. So that the Prayer was ſent out of a pure and upright Heart mingled with Faith; for we muſt ask in Faith, and waver not, as St. *James* ſaith; By fervent Prayer the Children of *Iſrael* were delivered from the *Ægyptian* Bondage, as you may read, that when they cryed unto the Lord, he heard them, and delivered them out of their enemies hands. And therefore have I here made two Godly Prayers, one for the Morning, the other for the Evening, to call and cry unto the Lord for a Bleſſing, and to deſire him to remove his Judgments from Us.

A Morning Prayer for a Family.

Lord, Teach us to pray, that we may call upon thy Name. Prepare our Hearts to ſeek thee, and open thou thy Merciful Ears to hear us.

O *Eternal, and Ever-Living Lord God, Creator and continual Preſerver of all things, both in Heaven and Earth; by whoſe Gracious Providence as we were at the firſt wonderfully and fearfully made, ſo we are no leſs preſerved, and kept unto this preſent: We here the Workmanſhip of thine own hand, deſire to humble both Soul and Body before Thee. And now, Lord, we being*

being here in my Preſence, cannot but acknowledge and confeſs againſt our Selves, our own unworthineſs to come before Thee, to call upon Thee, or to perform even the leaſt Duty that ſhall concern Thy Worſhip or Glory. Our Hearts, alas, are no better then ſinks of ſin, and a maſs of all pollution and uncleanneſs: And who can make that clean that is taken out of an unclean thing? The thoughts and imaginations of the ſame, muſt needs be evil continually, and we unto every good work prove Reprobates. Yet, O Lord, ſeeing thou haſt commanded us to call upon thee, and haſt Mercifully promiſed to be preſent with thy Children to hear their Prayers, and to grant their Requeſts, which they put up in Faith unto Thee: O Lord, this doth give us boldneſs to come before thee; and in confidence of thy Goodneſs, that thou wilt make good the ſame, thy Promiſes, unto us at this time, we here offer unto thee this Morning Sacrifice of Prayer and Thanksgiving, humbly confeſſing from the bottom of our Hearts, our manifold Tranſgreſſions and Offences, which we have continually multiplyed againſt thee, in Thought, Word, and Deed, from the beginning of our days unto this preſent time. We acknowledge, O Lord, our Original Corruption, in the which we were at the firſt conceived and born, and from the which there hath ſprung forth the moſt bitter and unſavory fruit of Sin, Apoſtacy, and Rebellion, to the great diſhonour of thy Name, the wounding of our poor Souls and Conſciences, and the evil Examples of others, amongſt whom we have lived; by the which, Oh God, we confeſs that we have juſtly deſerved, that thy Wrath and Indignation ſhould be poured upon us, both in this Life, and in the Life to come.

And therefore, O God, we come not here before thee in our own unworthineſs, but in the worthineſs and mediation

diation of Jesus Christ, beseeching thy gracious goodness, for his sake to forgive all our offences, our visible sins, our secret sins, and our sins of Infirmity, our presumptuous Sins, against Knowledge, against Conscience, against Thee, or against our Brethren, in the time of our younger years, or in the dayes of our Knowledge, as we must needs confess, that in many things we have sinned all. We pray thee, O God, for Christs Jesus sake, to forgive the same unto us, and perswade our Souls and Consciences more and more, that thou art at Peace with us, and that all our Sins are done away in the blood of thy Son. And grant, O God, by the assistance and direction of the same thy Spirit, that with more freedom of Mind, and liberty of Will, we may serve thee in Righteousness and true Holiness unto the end of our days. And Good Lord, begin not only Repentance and true Conversion in us, but of thy great Mercy perfect the same: O lead us forward more and more towards perfection; increase in us the saving Knowledge of thee, and of thy Son Christ, our Faith in thy Promises, our Repentance from dead Works, our fear of thy Holy Name, our hatred of all our sins, and our Love unto thy Truth. Frame our weak hearts (good Lord) more and more to the Obedience of thy Holy and Heavenly Will, and teach us in all things to resign our Will unto thy Holy Will; and in time of Affliction, as in time of Prosperity, to depend upon thee, that we look not too much upon our own Weakness, but may stay our selves by thy Power and Promises,

And, Good Lord, comfort our sorrowful Hearts and dejected Souls, that find daily such Causes of Humiliation in our Selves, doing daily those things which we should not, and leaving undone those things thou commandest. O then let us be truly Humbled for the same, and for thy Mercies sake give us better Affections unto

Good-

Goodneſs, and Power, and Ability, to do that good thou commandeſt and requireſt at our hands, that ſeeking in all good things to honour thee, and to extol thy Name while we live here, we may at laſt behold thy face in Glory.

And now Lord, together with our Prayers, we are bold to laud theſe our Praiſes unto thy great Name, for thy manifold Favours and Bleſſings, the which from time to time thou haſt beſtowed upon us for this Life, eſpecially for a better. We thank thee for that it hath pleaſed thee of thy Gracious Goodneſs, to Elect and Chooſe us to Salvation before the World was; for calling us by thy Word in time, for juſtifying us by thy Son Chriſt, and for giving us a certain expectation of a better Life, when this is ended. As alſo for the happy means of our Salvation, thy Sabbaths, Word, and Sacraments. Oh! It is thy great goodneſs, O Lord, that thou haſt not deprived us of them all, in as much as we have from time to time walked ſo unworthy of thy Love. O lay not to our charge our great Unthankfulneſs, that we have not brought forth more fruit of the word in our lives; but give us, we pray thee, that for the time to come, we may make more ſteps to thy Kingdom. And we magnifie thy Name, O Lord, for all the Temporal Bleſſings which thou haſt in Mercy beſtowed upon us, Our Health, Peace, Food, Rayment, and for the Comfort of this Life. O Lord, give us a right uſe of them, that we may not abuſe them unto Licentiouſneſs, but ſtir us daily by them to devote our ſelves unto thee and thy ſervice. We acknowledge thy goodneſs towards us the Night that is now paſt, freeing us from many imminent dangers, both of Soul and Body, and giving us ſweet and comfortable reſt; we beſeech thee to be with us this day, and all the days of our lives, and teach us to walk as Children of the light, that thy Name may

be

be glorified by us, others may take good example, and we our ſelves enjoy the peace of a good Conſcience, ſo at the laſt we may come to reign with thee in Glory.

Bleſs the Churches and Kingdoms wherein we live, with the continuance of our Peace and true Religion. Bleſs all in Authority, the Miniſters of the Word, our afflicted Brethren, in Body, or Mind, or both: Let it pleaſe thee, O Lord, to ſtay them and ſupport them in time of their diſtreſs, and give unto them a happy iſſue out of the ſame, as it ſhall ſeem good unto thee. And fit us for harder times whenſoever it ſhall pleaſe thee to bring them upon us; and keep us, Lord, in thoſe dayes by thy mighty power. And thus we have commended our Suits unto thee, humbly praying thee to pardon our wants now at this time, in the performance of this Duty. And thou that art privy to our wants, better then we our ſelves are, we pray thee take notice of them, and miniſter unto us a gracious ſupply in thine own due time, even for Jeſus Chriſts ſake; in whoſe name we conclude theſe our weak and imperfect Prayers, in that perfect form of Prayer which he himſelf hath further taught us, ſaying, Our Father which art in Heaven, *&c.*

Even-

Evening Prayer for a Family.

O Lord Prepare our Hearts for Prayer.

O *Eternal God, our moſt Loving and Merciful Father in Jeſus Chriſt, and in Chriſt our Father, it is thy own Commandment that we ſhould call upon thy Name, and it is thy gracious and mercieful Promiſe, that where two or three are gathered together in thy Name, there thou wilt be preſent among them. We thy poor and unworthy Servants, Duſt and Aſhes, yet the workmanſhip of thine own hand, are now bold to come before thee, to offer unto thee this Evening Sacrifice of Prayer and Thanksgiving. And now, O Lord, being here before thee, we cannot but acknowledge and confeſs, even from the bottom of our Hearts, againſt our Selves, our own unworthineſs, that we are grievous Sinners, conceived in Sin, and born in Iniquity, and whereof we have brought forth moſt vile Fruits in our Lives, to the great diſhonour of thy Name, the utter diſmaying of our own Conſciences, and the evil example of our Brethren, by the which we have deſerved likewiſe thy Wrath and Indignation, to be poured upon us, both in this Life, and that which is to come, in ſuch ſort as no Creature in Heaven and Earth is able to reconcile us again to thy Majeſty, but only thy Son Jeſus Chriſt. We intreat thee therefore, O Lord, to be Merciful unto us, and as we acknowledge our Sins unto thee, ſo be thou faithful and juſt to forgive us our Sins; for we acknowledge, O Lord, that againſt Thee have we ſinned, and done evil in thy Sight. Thou haſt been a guide unto all our ways, who alone art the ſearcher*

er of the Heart, and the tryer of the Reins. To thee therefore do we come to crave the Pardon of our Sins, both for the guilt and punishment of the same, that so they may not draw down upon us deserved Judgments. And we intreat thee likewise, as to Pardon our Sins that are past in our Lives, so to arm and strengthen us against Sin for the time to come. O we have woful Experience in our selves, of the weakness of our Nature, how ready we are to fall from thee, and cannot keep so constant a Watch over our own Ways, nor over our own Hearts, but still are ready to start aside. O Lord, direct us aright in the paths of thy Commandments, let thy good Spirit lead us forth into all Truth, and these Hearts of Ours, that are by Nature so fraught with Sin and Wickedness: We pray thee alter and change, and bring into subjection dayly every Thought, and whatsoever thing else is in us, into faithful Obedience unto Christ: Let us find daily more and more the power of Christs Death, mortifying Sin in us, and the efficacy of his Resurrection, raising us dayly out of the Grave of Sin, unto newness of Life. Guide us, Lord, that we may Dedicate our Selves, our Souls, and our Bodies, to be Lively, Holy, and acceptable Sacrifices unto Thee: Let thy Love shewed unto us, constrain us to love Thee again, who first loved us. Thou, O Lord God, hast made us, and not we our Selves, thou hast made us not Beasts, but Men and Women, yea, after thine own Image: Thou didst preserve us in our Mothers Womb; and didst nourish us when we did hang upon the Breast: Thou hast still in Mercy provided for us; and heaped upon us many Blessings, which others want and stand in need of. O Lord, Grant us a right use of all thy Mercies, especially for that thou hast let us live in such a happy Season of thy Gospel, in time of Peace and Prosperity, wherein thou dost by thy Word continually

ally call at the door of our Hearts, and labourest our Converſion. O Lord, we can never ſufficiently admire thy Goodneſs herein, and the rather, becauſe we have from time to time walked ſo unworthy of thy Love. Forgive us, O Lord, our unthankfulneſs herein, and let us now walk as Children of the Light. Oh! it is too much Lord that we have ſpent the time that is laſt paſt, according to the luſt of the Fleſh: Give us Grace that we may ſpend that ſhort time that yet remaineth, according to thy Will. Set before our Eyes the ſhortneſs of our Lives, (the day of Death is ſure in the end, unſure in the time) that we may be fully prepared for that ſecond coming of our Saviour to Judgment. And now in the time of our proſperity, Lord teach us to think of the time of Adverſity; and in the time of our Health, let us remember the time of Sickneſs, and the hour of Death, which ſhall come upon all Fleſh. O let us be mindful of our latter end; let us number our days aright, that we may apply our Hearts unto Wiſdom, and ever mind that reckoning and account which one day we muſt give unto Thee: Make us while we live here, to be humbly minded towards our Brethren, that we be lowly in our Eyes, that we get contented Hearts, pure Affections, chaſte Minds, and wiſe Behaviour, and all other gifts of thine own Spirit, that may adorn us in the Sight, and may add unto the credit of thy Truth we profeſs.

And, good Lord, we pray thee accept of our thanksgiving unto thy Majeſty for all thy Mercies and Bleſſings, from time to time beſtowed upon us for this life, and for a better. We praiſe thee for our Election, Vocation, Juſtification, Sanctification, continual Preſervation and the aſſurance thou haſt given us of a better life when this is ended; as alſo for all Temporal Bleſſings, Health, Wealth, Peace and Proſperity, for thy Goodneſs extended towards us for this day paſt, that thou haſt gone in and out before

before us, and freed us from many dangers of Soul and body, and brought us with peace and comfort unto the beginning of this night, Lord *watch over us by thy Spirit and presence, give us a holy and sanctified use of our rest and sleep, and fit us for the duties of the next day; especially, O* Lord, *fit us for that day which shall never give place to night. And grant us all good things, that thou in thy Wisdom knowest more expedient to give, than we to ask, even for Jesus Christs sake: To whom with thee O Father, together, with thy Blessed Spirit, we acknowledge to be due, and desire to give, all Honour, Praise, and Glory, both now and for ever.* Amen.

POST-

POSTSCRIPT.

CHriſtian Reader, thou art here preſented with the 32 Impreſſion of this *Great Aſſize*; if thou doſt reap any benefit by it, as I hope many formerly have done, I pray thee give the praiſe to God, *from whom every good and perfect Gift proceedeth*; *for God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth*: And for the better performance hereof thou maiſt, if thou pleaſeſt, by the bleſſing of God be aſſiſted in reading of the reſt of this Authors Labours: Namely, *Davids Repentance*, *Davids Bleſſed Man*, *Noahs Dove*, *Chriſts Preparation to his own Death*, *A Chriſtians Task*, *and The Chief Shepherd*, *Moſes's Prayer*, or *An Expoſition upon the Ninetieth Pſalm*, newly written by the ſame Author.

Farewel.

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